THE HOLY SPIRIT

R. C. ZARTMAN

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The Holy Spirit

THE Nineteen Hundredth Anniversary of the first Christian Pentecost will be widely observed during this year of 1930. Therefore these studies on the subject, person, and work of the Holy Spirit have been put into book form and are presented with the good wishes and compliments of the author.

Cordially yours,

RUFUS C. ZARTMAN.

Swarthmore,
Pennsylvania.

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THE
HOLY SPIRIT

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"Looking Toward Pentecost," etc.

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Prayerfully Is This Book
Dedicated To Aid In The Observance
Of The Nineteen Hundredth Anniversary
Of The First Christian Pentecost
On June Eighth One Thousand
Nine Hundred And Thirty

FOREWORD

A volume on the subject of the Holy Spirit is not premature. No minister of the Reformed Church in this country has published a book on this theme. Very many years ago Rev. Lewis Mayer and Dr. Philip Schaff each published a treatise on the sin of blasphemy against the Holy Spirit.

A book on the Holy Spirit is timely, because we are observing the nineteenth centenary of the descent of the Holy Spirit, and of the birth of the Christian Church. The desire to contribute toward that observance suggested and prompted the publication of this book. Moreover a strong sense of the need and value of such a book has long been in the mind of the writer. And many times he has been asked, if he would not print his talks on the Holy Spirit, and particularly his sermon on the Unpardonable Sin.

In the pages of this book will be found chapters containing the substance of talks and sermons of the author on the general theme of the Holy Spirit. That this book may be a helpful contribution toward the nineteen hundredth anniversary of Pentecost, and that it may be instructive and illuminating to every reader is the sincere desire and prayer of the author.

R. C. Z.

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I

THE FIRST CHRISTIAN PENTECOST

Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen. Luke 24:49-53.

Being assembled together with them, Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Spirit not many days hence. Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount of Olives, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. (The number of names together were about one hundred and twenty. Acts 1:4-15).

I

THE FIRST CHRISTIAN PENTECOST

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1-4.

This book has been written and is published as a contribution toward the observance of the nineteen hundredth anniversary of the first Christian Pentecost. It is therefore very fitting, that its initial chapter should be devoted to the subject of Pentecost.

Pentecost Defined

Pentecost is a Greek word and means the fiftieth. To the Jews it meant the fiftieth day after the Passover festival. Pentecost recalled the giving of the Law on Sinai. The Passover celebration came either in March or April, and lasted one week. Fifty days later came the festival of Pentecost, which continued only two days. It was a harvest-home festival, and the first fruits of the harvest were offered as a part of this celebration. It was a joyful occasion and attracted great crowds of Jews from many lands. We have an illustration of this fact in Acts 2:5 and 6, where Luke tells us, "There were devout Jews from every nation under heaven staying in Jerusalem."

The First Christian Pentecost

The Pentecost mentioned in the second chapter of Acts was the Jewish Pentecost, but it became the first Christian Pentecost; it occurred on the fiftieth day after the Resurrection of our Lord Jesus Christ. That day is of tremendous importance in the history of Christianity. It was characterized and filled with the most extraordinary occurrences, which we shall mention later. Suffice it to say here, that on the first Christian Pentecost was the descent of the Holy Spirit, the birth of the Church, and the conversion of thousands. Because of these unusual and important facts it is proposed to observe the nineteenth centenary of Pentecost on June 8, 1930.

The Date Of Pentecost

The date of that first Christian Pentecost has been a subject of controversy. No one really knows the exact date; it is a matter of conjecture. If the ministry of Jesus ended when He was 33 or 34 years of age, then would not 1933 or 1934 mark the nineteen hundredth anniversary of His death, resurrection, ascension and the sending of the Holy Spirit? But it has been shown by scholars and it is generally agreed to, that Jesus was really born about four years prior to our present chronology. This then would put the date of Pentecost about A. D. 30. Very many eminent authorities agree to this date. There are a few who think it was A. D. 29. There seem to be strong and sufficient reasons for observing 1930 as the anniversary of Pentecost. It is, however, not necessary to know the exact date of

Pentecost. We do not know the date of the birth of Jesus, but we celebrate it on Christmas. No one knows the precise date of the resurrection of Jesus, but we commemorate it on Easter. It is not proposed to commemorate a date, but to observe a great historic occasion associated with the origin and life of the Christian Church. That first Pentecost has such great importance, and possesses such great significance in the history of our religion, that the attention of the whole world should be called to it anew. With this observance there should be a restudy of the life of our Lord, of the work of the Holy Spirit, of the spiritual element in Christianity, and of the soul-saving mission of the Church.

How Great Is Pentecost?

Is that first Pentecost worthy of such accent, of such universal observance, of such lofty spiritual commendation? What are its outstanding characteristics? We call attention to the following most interesting facts and features:

All Present At Public Worship

Public worship was attended by all the members of the Church. "They were all together." "They were all in one place." "On entering the city they went to the upper room where they were in the habit of meeting." Possibly they met in the upper room of the tomb of David. The members of this group were the Eleven plus Matthias, Mary the mother of Jesus and Mary's other sons—James, Joseph, Simon and Judas; and no doubt the sisters of Jesus, whose names may have been Mary, Anna and Elizabeth; most likely also Lazarus, Mary and Martha, Simon of Bethany, Mary Magdalene, John

Mark and his mother, Justus, Joanna, Cleopas, Salome, possibly the Seventy and others, a total of more than a hundred. "There was a crowd of about a hundred and twenty persons all together."

Praise, Prayer And Supplication

"These all (the 120) continued in prayer and supplication." Wouldn't it be interesting to have copies of those prayers? I wonder if only women prayed. No, the men prayed, too, because it says "all continued in prayer." What distinction did they make between "prayer" and "supplication"? In "prayer" they no doubt adored, confessed and praised. In "supplication" they may have said: "Lord, endue us with power," "Lord, baptize us with the Holy Spirit," "Lord, help us to wait for the promise of the Father," "O Jesus, keep us in Thy service 'with great joy'!" "O Master, help us to witness for Thee!" "O Thou glorified Christ, enable us to preach the gospel to every creature!" "O Thou beloved of the Father, since Thy going away we realize as never before that we need Thee every hour!" "O Jesus, with an open door and open hearts, we are waiting for Thee. O come quickly!"

Oneness Of Spirit And Action

That marvelous assembly (ecclesia) in Jerusalem had unity of spirit, mind and action. "All these men resorted with one mind to prayer, together with the women, with Mary the Mother of Jesus and with his brothers." "And when the day of Pentecost was fully come they were all with one accord in one place." What a lofty standard they have given us in unity, in harmony, in heavenly accord! May their mantle fall upon us in our congregational life and denominational activities, and especially prompt and move us toward union with other bodies of believers! Will our Pentecost in 1930 bring us this coveted, needful benediction? Oh, that we might hear from heaven "the rushing mighty wind" and behold the "tongues of fire!"

The Descent Of The Holy Spirit

"They were all filled with the Holy Spirit." The promise of the Father is fulfilled. The promise of Jesus is honored. Joel's prophecy is realized:—"I will pour out my Spirit upon all flesh." "The Holy Spirit fell upon all who listened." "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them. And they were all filled with the Holy Spirit." And by this supernatural happening the new dispensation of grace is ushered in. Oh, our hearts need to be open toward God! This unspeakable blessing—the baptism of the Holy Spirit—is for every Christian now as at the beginning. Let us claim our inheritance and tell others about it.

Every one of the hundred and twenty disciples was baptized with the Holy Spirit. They had the promise, they were expectant, they believed, they prayed, they received the blessing. Oh, that now this same blessing might fall upon every member of the body of Christ!

The Gift Of Tongues

"There appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they began to speak with other tongues, as the Spirit gave them utterance." "They saw tongues like flames distributing themselves, one resting on the head of each, and they began to speak in foreign tongues, as the Spirit enabled them to express themselves." Since they were Spirit-filled did they only use choicer diction? Had Peter and perhaps other fishermen quit swearing? Let us hope so, but that would be no miracle and it certainly would not define the gift of tongues. It signifies far more than a clean tongue and a better vocabulary. It was an unusual work by the Holy Spirit, who enabled them to speak foreign languages—languages they never before had been able to speak. On this account "the hearers were amazed and astonished, for each heard them speaking in his own language." The spectators were "bewildered" and asked: "How is it that each of us hears them in his own native tongue?" The visitors "were all amazed and quite at a loss."

The Power Of The Holy Spirit

On Pentecost the power, the dynamic as promised came. They needed it before, but it couldn't come until they were ready, and they were not ready until they had had ten days of meditation and prayer. This dynamic (dunamis in Greek) had been promised. You remember what Jesus told them on Olivet, that they were to evangelize the world; but He said you are not ready, "wait in the city till you be endued with power (dunamis) from on high." And then just as He was about to ascend up into heaven He said: "You will receive power (dunamis) when the Holy Spirit comes upon you." Oh, what a day was that first Christian Pentecost! Did it make any difference in their lives? Take Peter as an illustration. Before Pentecost Peter was a liar, a blasphemer, and a poltroon. On Pentecost and subsequently Peter was truthful, loyal, and courageous, because baptized, filled, anointed, endued, and energized by the Holy Spirit. Before Pentecost Peter and the rest were impotent, but after Pentecost they were invincible, bold, and mighty, joyous in suffering for Jesus' sake, and counting it an honor to die as martyrs for the cause.

This empowering from on high is intended for you and me and for every Christian, who is willing to meet the conditions. This Apostolic crown has been lost. The Apostolic crown means the presence and power of the Holy Spirit. This crown must be recovered, if we are to make any spiritual progress. The Holy Spirit and power are conjoined and inseparable. You cannot have the power without the Holy Spirit. When the conditions for receiving the Holy Spirit are met power ensues, as light the rising of the sun. When those early disciples had given up their selfishness, and their seeking after temporal power and worldly fame, and had come to self-surrender and prayer, the Holy Spirit and the power from heaven fell upon them. That power utterly transformed their lives and through them as mediums went forth to transform the world. That power we covet and must regain through this anniversary of Pentecost.

"O that it now from heaven might fall
And all our sins consume.
O Holy Ghost, for Thee we call.
Spirit of burning, come!"

Every Disciple A Witness

Every one of the hundred and twenty became a witness on Pentecost, and helped to prepare the way for the many conversions which followed. Jesus had predicted it when He said: "You will be my witnesses at Jerusalem, throughout all Judea, and Samaria, and to the end of the earth." "They were all filled with the Holy Spirit, and they all began to speak with other tongues, as the Spirit gave them utterance." Every preacher and every other believer became an evangelist, a soul-winner, a fisher of men on that eventful day. So should it be today, and tomorrow and to the end of time! The need is tremendous, and the result would be the speedy evangelization of the whole world. Had they not witnessed, the Acts of the Apostles would have ended with the second chapter.

As ministers we have gotten many to follow Jesus, but we have not taught them to witness for Him, we have not made them "fishers of men." Not five per cent of our members are "fishers of men." We have not made them so, we have not trained them to win souls, and we can't censure them for not being "fishers of men." Great is the pity and tremendous the loss. Let us start the training. In this sphere Christian religious education would have a boundless field and could render invaluable service.

A Passion For Souls Is Born

On that first Pentecost the disciples received fire. "There appeared unto them cloven tongues like as of fire and it sat upon each of them." There was the appearance of physical fire; it looked like fire, tongues of fire. It was a symbol of that spiritual flame with which the Holy Spirit anointed, christened their hearts. Another prophecy was fulfilled, namely, "He shall baptize you with the Holy Spirit, and with fire." Matt. 3:11. This baptism with fire gave them a passion for souls, a zeal for the lost; these Christians now had a zeal such as they had never known, and the world had never heard of; they have come to the boiling point in their experience. Oh, how great is this need today, the need of fire, of zeal, of passion for the lost world! Unless we recover that passion the sinful world will go stumbling on in the darkness and awfulness of sin. The fires have gone out on our altars and men stand shivering around as we read litanies, or recite creeds or mutter lifeless forms. "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments!" "Not by might, nor by power, but by my Spirit, saith the Lord." Oh, that the Church today might feel the thrill of that fire which fell at Pentecost! John Knox had it when he cried, "Oh God, give me Scotland or I die!" Possessing that zeal we would have a new appreciation of the remarkable history which says:

"They were all with one accord in one place.
They were all filled with the Holy Spirit.
They continued daily praising God, and having favour with all the people.
And the Lord added to the Church daily such as were being saved."

Potent Preaching On Pentecost

That Pentecost of long ago produced preaching that arrested and saved sinners. Under the power of Peter's extemporaneous sermon sinners were convicted and converted. It aroused the conscience, stirred the soul, pricked the heart, and made men smite their breasts because of a sense of sin and guilt. It came from the heart and went to the heart! It gripped Peter and therefore his hearers. The awakened sinners interrupted the preacher and asked anxiously "What shall we do?" Like an arrow into its mark came the quick reply from Peter —"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." No preacher today is interrupted by any wakeful, interested, concerned listener; neither are the happenings in any church "noised abroad" so as to bring together a multitude of eager hearers. That sermon of Peter must have been extraordinary. It invites deep, careful, and prolonged study. It is a masterpiece by an inspired, Spirit-filled preacher. It exalts Jesus and sets forth His Messiahship and deity. It emphasizes the death, resurrection and ascension of Jesus, and the sending of the Holy Spirit by the glorified, reigning Christ. Oh, for a revival of such preaching,—preaching that grips, pricks, converts, and saves! There is no message like the gospel of glad tidings. What crowds would turn into our churches and throng them if they could hear such preaching!

Will our Pentecost bring back to us sermonic power? Should we not expect it and pray for it?

Thousands Converted

Thousands of souls were converted on that first Pentecost. We are not told how many were converted; possibly four or five thousand. Just a few days later we are told that their numbers had grown to about five thousand. Acts 4:4. No doubt many or most of these were converted on Pentecost, but didn't get added on that day.

On Pentecost was the first administration of Christian baptism. All previous water baptisms were Jewish ordinances with which we as Christians have nothing to do. Possibly many of these converts had received John's baptism, as the twelve men at Ephesus (Acts 19:1-7), but now they received Christian baptism. "So those who accepted what Peter said were baptized; about three thousand souls were brought in, that day." Acts 2:41. The apostles did well to get so many baptized on that first day of the use of this new rite. It was all so new to them, and facilities must have been crude and wanting; the rest of the converts were brought in a few days later. O Lord, send us such a Pentecostal revival! What mode of baptism they used we are not told. It doesn't matter, because mode is not baptism. Christian baptism is the application of water to a proper subject in the name of the Father, and of the Son, and of the Holy Spirit.

That Pentecost has not been equalled. In India one missionary once added 2,200 souls on one day, and 1800 on another day. That is the nearest approach to the First Pentecost. That missionary was born and reared in Kansas and at the age of twelve he openly accepted Jesus as his Saviour. Let us expect and pray for great results in this Pentecostal year! Let us believe that in some large city more than three thousand will be added to the

Church on June 8, 1930. "According to your faith be it unto you."

The Birth Of The Church

The Christian Church had its birth on that first Pentecost. In Acts 2:47 Luke for the first time uses the word Church—Greek ecclesia. He uses it many times in this first history of the Church. He never used the word ecclesia in his Gospel. Jesus used the word in Matt. 16:18 and 18:17. Jesus had promised to found the ecclesia and He fulfilled His promise on Pentecost. "The Lord added to the Church (ecclesia) daily such as were being saved." The farther you put apart the days for receiving people into your Church the fewer people you will receive. As proof scan your Church register. Notice that when far between they are few, like angel visits! On that day of Pentecost the Church started on its triumphal march up through the centuries. Hallelujah!

Christian fellowship was established by the first Pentecost. "They (the members of the Church) devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together." "The believers all kept together." Acts 2:42-44. This was a source of great strength and comfort to them.

Christian stewardship developed out of the first Pentecost. They came to realize that they were not their own and that what they possessed was a trust. "They shared all that they had with one another; they would sell their possessions and goods and distribute the proceeds among all, as any one might be in need." Acts 2:45. "There was but one heart and soul among the multitude of the believers; not one of them considered anything his personal property; they shared all they had with one another. There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed, according to each individual's need. Thus Joseph, who was surnamed Barnabas, sold a farm belonging to him and brought the money, which he placed at the feet of the apostles." Acts 4:32-37.

That first Pentecost gave a pattern day to the Church for all time. When we realize our need of the Spirit and of power, and are conscious of the indifference of professing Christians and of the imperative need of renewal of life and zeal we begin to wish and pray for Pentecostal showers of blessing. That first Pentecost is the copy, the pattern. Let us work and pray to revive the power and glory of Pentecost.

Pentecost Brought Lifting Power

The hundred and twenty by their persuasive testimony and winning appeals lifted the multitude Christ-ward and prepared the soil for the preacher of the day. Then "Peter, standing up, lifted up his voice." Here are two notable facts. Peter stood up to preach. That was most unusual. In those days public speakers sat down to deliver their messages. Peter disregarded and broke over that time-honored custom and stood up to preach. He wanted to be seen as well as heard. What was the matter with Peter? He was on fire, he was boiling over with enthusiasm, and how could he keep his seat?

His hearers were all on their feet, too. There was animation in that meeting; everybody was fired up and in action. Oh, that such a quickening impulse might seize and thrill and inflame every one of us! "O Lord, send the power just now!"

"Peter lifted up his voice." He wanted the people to hear; he had a message for them. Peter was never so excited in all his life. I fancy that as an experienced fisherman on the blue Galilee Peter had had some thrills as he snared big fish. But never any fishing like this on Pentecost! He was now fishing for men, fishing for souls, and he must be heard and understood. He had a message—not an essay to read—a great gospel message for troubled hearts and so he "lifted up his voice."

That word "lifted" is significant. Jesus used it. He said, "Moses lifted up the serpent in the wilderness." He added, "Even so must the Son of Man be lifted up." Again He said, "If I be lifted up I will draw all men unto me." And ten days ago a cloud had lifted Jesus up into heaven. I love the hymn—"He lifted me." "Peter lifted up his voice." What an inspiring and commanding example! "Peter lifted up his voice." People like that in a preacher. Peter would have gotten a call after his first sermon, because "he lifted up his voice." He had the Spirit, he had fire, he had zeal, he had a passion for souls. Oh, that our Pentecost would so fire the soul of every preacher!

Peter could do more than lift up his voice. At the gate Beautiful Peter grasped the helpless cripple by the right hand and in the name of Jesus Christ "lifted" him up. At Lydda Peter lifted up a palsied man. At Joppa Peter "lifted" Dorcas out of death into life. Peter, who was once a liar and blasphemer, is now completely transformed, a miracle of redeeming grace, a saviour of the lost, a healer of the sick, a raiser of the dead! What can not God make out of a surrendered life by means of Pentecost! Oh, Lord, send us such a Pentecost in this year of jubilee!

A Pope once said proudly—"The Church today need not say as did Peter—'Silver and gold have I none.' "A bystander replied—"The Church today cannot say as did Peter—'In the name of Jesus Christ of Nazareth rise up and walk.' " The Church of our time is largely impotent; it can not raise the dead as did Peter, Paul, and others. When the Church honors and exalts Jesus, the outpouring of the Holy Spirit and of power will follow.

Prepare For Pentecost

By this time it must be very evident that Pentecost is great enough, important enough, and inspiring enough to be commemorated with all earnestness and devotion throughout all Christendom. In 1930 we want with all Protestantism to observe the nineneenth centenary of Pentecost and the nineteen hundredth anniversary of the birth of the Christian Church.

Our spiritual aim should be a new and mighty quickening for ourselves as Christians and an outpouring of the Holy Spirit upon our churches and people. We should aim to make our church members a truly Christ-like people, and witnesses for Jesus, soul-winners, fishers of men, evangelists. This need is desperate when we consider how few church members ever win a soul for Christ. On that first Pentecost the one hundred and twenty disciples averaged twenty-five souls won in a day. Today twenty-five church members do not win a soul in a whole year. In some sections of the country it takes from 250 to 300 church members twelve months to win one soul for Christ. They need Pentecostal quickening.

We should aim to win many of the lost and perishing to be added to the Church in this Pentecostal year. Bring non-Christians to faith in Christ, to a sincere confession of Jesus as Saviour and Lord, and to become devoted to His service. In our own land more than half of the people are outside of all Church connection. They are lost. We are commanded to seek and to save them, to evangelize them, to tell them of the Saviour and win them for Him and the Kingdom of God. A great ingathering, thousands of converts, would save both the dormant Church and the perishing world. We need a Pentecost with all that it signifies.

Retreats Suggested

The program leading up to the first Pentecost was brief and simple: Tarry in the city—keep together—supplicate and pray. They did it for ten days and Pentecost came. Would not a similar procedure bring like results? Why not have congregations and groups of churches come together for meditation and prayer and praise. Come together for meditation upon the word of God, for prayer, and praise. Transact no business, take no collections, make no announcements, wait only upon the Lord. The coming together might be in the afternoon of a day, continue together that evening, remain together all of the next day and conclude with the Lord's Supper in the evening. Portions of the Word might be expounded. Meditate, praise, supplicate, and pray. If ministers, elders, deacons, stewards and others, men and women would have such an assembly they would come under the power of the Holy Spirit. Then this power should be carried down into every congregation. Every pastor should hold a like spiritual retreat in the local church.

At the beginning they waited, they tarried, they met daily together, they expected, they prayed, they supplicated, they believed, they were of one mind and soul, and lo, what blessing and power and results ensued! Their example is our pattern. Let us go and do likewise.

II

THE PERSONALITY OF THE HOLY SPIRIT

It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. When he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me. (John 16:7-14).

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are diffrences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (I Cor. 12:1-13).

II

THE PERSONALITY OF THE HOLY SPIRIT

Who is the Holy Spirit? What is meant by the Holy Spirit? These are questions often asked. It is very important that they be answered correctly.

The Bible has a great deal to say about the Holy Spirit. It mentions the Spirit ninety times in the Old Testament and two hundred and sixty four times in the New Testament, or a total of three hundred and fifty-four times. In 1 Corinthians 12:1-13 the Holy Spirit is named eleven times and six more times is referred to. The Apostles' Creed in part three deals with the Holy Spirit and His work.

We are in the dispensation of the Holy Spirit, which began with Pentecost and will continue until the return of Christ. Jesus sent the Holy Spirit as He had promised, to be His substitute, His representative. We are living in His regnancy, and it is therefore most important for us to know and to honor the Holy Spirit.

To the question, Who is the Holy Spirit, I reply first negatively: The Holy Spirit is not truth, but "the Spirit of truth"; not influence, but He exerts a mighty influence for all that is true, pure, and good; not power, but He imparts power and endues with power from on high; He is not grace, but bestows grace; He is not fruit, but produces fruit beyond measure; not it, but a person. I will now answer the question in a positive way: The Holy Spirit is a person as truly as the Father and the Son. He possesses the three attributes of personality, namely, intellect, sensibility, and will:—A. Intellect—the power to know. Jesus ascribes this power to the Holy Spirit. "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. Paul tells us, that the unseen and unheard things which God has prepared for us, are "revealed by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9, 10. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." I Cor. 2:13.

According to the foregoing Bible passages the Holy Spirit "teaches," "testifies," "remembers," "searches," "reveals," "compares," and "witnesses." To do these things He must know. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." I Cor. 2:11. Here it is directly affirmed that the Holy Spirit knows.

B. Sensibility—the power to feel—belongs to the Holy Spirit:—Jesus says—"He shall glorify me; for he shall receive of mine, and shall show it unto you." John 16:14. To glorify implies feeling, the highest, the most exalted feeling. Paul admonishes "not to grieve the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

The Holy Spirit can be grieved. You can not grieve an influence, nor a power, nor an animal, only a person. The Holy Spirit, therefore, is a person. The Holy Spirit also loves (II Tim. 1:7), which is the highest attribute of personality.

C. Will—the power to decide and act—is an attribute of the Holy Spirit:—In John 16:7-14 Jesus declares the Holy Spirit "comforts," "reproves," "convicts," "guides," "speaks," "hears," "prophesies," "glorifies," "receives" and "shows." In order to do these things He must exercise will power, He must decide, resolve, and act. Therefore the Holy Spirit has the attribute of will. We find then from the Word of God that the Holy Spirit possesses all the essentials of personality, namely, intellect, sensibility, and will; He is therefore a person.

3. The Holy Spirit has names like a person: I do not mean names like John, Peter, and Paul. Animals may have these names, but such names would not make them persons. The Holy Spirit bears names that denote office and works. The most common and most widely accepted name is Holy Spirit —*Hagion Pneuma* in the Greek Testament. In the American Revision the name Holy Spirit has entirely displaced the name Holy Ghost, which still obtains in many hymns, prayers, and sermons. In John 14:16, 17 and 26 Jesus calls the Holy Spirit "Comforter," "Teacher," and "Witness." Jesus also calls Him "Guide." John 16:13. Paul calls Him "Witness," "Helper," and "Intercessor." Rom. 8:16, 26, 27.

4. The personal pronouns are applied to the Holy Spirit, as He, Him, His, not the neuter pronoun it.

By error the King James version has "it" and "itself" in Rom. 8:16, 26 and 27. That has been corrected in the American Revision. The personal pronouns—He, Him and His applied to the Holy Spirit—denote His personality.

5. The Holy Spirit talks like a person: He speaks (John 16:13), He commands (Acts 11:2), He calls (Acts 13:2-4), and He has a voice like a person (Heb. 3:7, 8).

6. The Holy Spirit acts like a person: He is Guest and dwells with us. John 14:17. He guides (Acts 13:2 and 4), He teaches (Luke 12:12), He comforts (Acts 9:31), He gives (I Cor. 12:8-11), He forbids (Acts 16:6, 7), He intercedes (Rom. 8:26, 27), He witnesses (Acts 5:32), He can be vexed (Isa. 63:10), He can be sinned against (Matt. 12:31, 32), He can be insulted (Heb. 10:29), He can be grieved (Eph. 4:30), He loves.

You must know the Holy Spirit to be a real, true Person or you will not, can not have fellowship with Him.

III

THE DEITY OF THE HOLY SPIRIT

But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things. Acts 5:1-11.

III

THE DEITY OF THE HOLY SPIRIT

In our previous study we learned that the Holy Spirit is a real, true person. Now we shall find from the Word, that the Holy Spirit is a Divine person, that He is as truly God as the Father and the Son. He is one of the Godhead, of the Holy Three, of the blessed, glorious Trinity.

The Holy Spirit is declared to be God: "I heard the voice of Jehovah, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me." Isa. 6:8. In Acts 28:25, 26 we learn who is meant here by Jehovah:—"Well spake the Holy Spirit by the prophet Isaiah." Jehovah is the supreme name of all names for God, a name that has never been applied to an idol or to any false god. Jehovah—He that was, He that is, and He that will be—is said of the Holy Spirit. In Jer. 31:31 we read—"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah." In Hebrews 10:15, 16 reference is made to this passage as follows: "The Holy Spirit also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith Jehovah, I will put my laws into their hearts, and in their minds will I write them." The Holy Spirit is also called Lord:—"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is freedom." II Cor. 3:17.

The Holy Spirit is called God in the memorable story of Ananias and Sapphira:—"Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Acts 5:3, 4. Peter had told Ananias that he lied to the Holy Spirit. Then he added—"Thou hast lied unto God"—thereby declaring the Holy Spirit to be God.

The Holy Spirit was manifested in like manner with the Father and the Son:—"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased." Luke 3:21, 22. Here the Holy Spirit is manifested with the Father and the Son, but as a distinct person, separate from the Father and the Son. The old theologians used to say—"If you want to see the Trinity go to the river Jordan."

The Holy Spirit is placed on a perfect equality with the Father and the Son:—1. It is so in the baptismal formula—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19. "In the name"—not into the names. The Holy Three have one name, that is, God. 2. It is so in the Apostolic benediction—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen." II Cor. 13:14. 3. It is so in the Apostles' Creed—Part one pertains to the Father, part two relates to the Son, and part three is about the Holy Spirit and His work. 4. It is so in the Gloria Patri—"Glory be to the Father, and to the Son, and to the Holy Ghost." 5. It is so in the Doxology—"Praise God, from whom all blessings flow, Praise Father, Son and Holy Ghost." 6. The Holy Spirit can be sinned against the same as the Father and the Son. Matt. 12: 31. 32.

Divine works are ascribed to the Holy Spirit: 1. The work of creation—"The Spirit of God moved upon the face of the waters." Gen. 1:2. "By his Spirit he hath garnished the heavens." Job. 26:13. "The Spirit of God hath made me." Job 33:4. 2. The work of resurrection—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. 3. Working of miracles is ascribed to the Holy Spirit—"By the Spirit of God I cast out demons." Matt. 12:28. The Spirit bestowed the gift of tongues. Acts 2:4. The Spirit transported Philip in a miraculous way. Acts 8: 39. Through his working the supernatural birth of Christ was effected. Matt. 1:20-28. Luke 1:35. The gifts of healing and the ability to work miracles are by the Holy Spirit. I Cor. 12:9-11. 5. Conviction of sin is by the Holy Spirit:—"When he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:8. 6. The Holy Spirit regenerates the soul:—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:3-8. 7. The Holy Spirit comforts as Christ comforts:—"I will pray the Father and he shall give you another Comforter, that he may abide with you for ever." John 14:16. 8. Divine power is imparted by the Holy Spirit:—"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "Ye shall receive power after the Holy Spirit is come upon you." Acts 1:8. 9. Divine gifts are conferred by the Holy Spirit:—The gifts of wisdom, knowledge, healing, tongues, prophecy, and miracles are by the Holy Spirit. (I Cor. 12: 8-11). 10. The Holy Spirit has Divine attributes:—a. Eternal. Heb. 9:14. b. Omnipotent, Micah 3:8. c. Omnipresent. Psalm 139:7-10. d. Omniscient. I Cor. 2:10, 11.

The Holy Spirit is worshipped just as the Father and the Son:—This is evident in all our praying, in the baptismal service, in the Apostolic benediction, in our Christian hymnology, in the glorias, and in the doxology.

"Third Person" is a name often applied to the Holy Spirit, although in the Bible He is mentioned before the Son. Genesis 1:1 mentions God, the Almighty Maker of heaven and earth. Genesis 1:2 mentions the Spirit moving upon or brooding like a dove upon the face of the waters. There is no allusion to the Son until in Gen. 1:26, where the Trinity is in conference relative to the creation of man. "Third Person" is no Bible name of the Holy Spirit; it is a theological term applied to the Holy Spirit, because whenever the three Divine persons are spoken of together in the Bible the Holy Spirit is always mentioned last, and hence called the "Third Person": note this fact in the baptismal formula and in the Apostolic benediction.

The Three Divine persons—Father, Son, and Holy Spirit—constitute the one, true, and eternal God; not three Gods, but three persons making the Godhead. The Father and the Son would not be God without the Holy Spirit. The Father and the Holy Spirit would not be God without the Son. The Son and the Holy Spirit would not be God without the Father.

Our risen Lord on the first glad and glorious Easter enjoined His disciples to receive the Holy Spirit. (John 20:22). You remember how he breathed upon them and said, "Receive ye the Holy Spirit." He breathed, thereby showing Himself alive. He breathed, thereby suggesting that as by respiration they could inbreathe the Hagion Pneuma, the Holy Air, the Holy Spirit. By receiving the Holy Spirit you will have the Father and the Son. If you do not receive the Third Person you will soon lose the Second, and then the First; and then you will be "without hope and without God in the world." (Eph. 2:12). Had we not better obey the Master when He says—"Receive ye the Holy Spirit"? If we accept Him and give Him His rightful place within, all doubt, distrust, and darkness will disappear, all things as promised will work together for our good, all power will be bestowed, peace like a dove will rest upon us, and our joy will be full and abiding.

"O Holy Ghost, the Lord and the Life-giver,
  Thine is the quick'ning power that gives increase;
From Thee have flowed, as from a pleasant river,
  Our plenty, wealth, prosperity, and peace."

—Doane.

IV

OFFICE AND WORK OF THE SPIRIT

"O Holy Ghost, Thy heav'nly dew
The hearts of sinners can renew;
Thou dost within our hearts abide,
And still to holy action guide.

"Thou mak'st the soul with joy to sing,
When sorrow's clouds are deepening;
With Jesus Christ Thou mak'st us one,
Earnest of heav'n from God's high throne.

"Best gift of God, and man's true friend,
Into my inmost soul descend;
The mind of Jesus Christ impart
And consecrate to Thee my heart.

"Teach me to do my Father's will,
To lie beneath His guidance still;
Lighten my mind, and O incline
My heart to make his pleasure mine.

"From spot and blemish make me pure,
My future bliss in heaven secure;
When lost in darkness give me light,
And cheer me through death's dreary night."
—LAVATER.

IV

OFFICE AND WORK OF THE SPIRIT

In the sacred Scriptures many names are given to the Holy Spirit: there are eighteen in the Old Testament and thirty-nine in the New Testament. Five of these names are common to both Covenants. That leaves a total of fifty-two different names in the entire Bible. Of these names or designations five express the essential deity of the Holy Spirit: seven express or portray His own character or nature: seventeen express His relation to God, five His relation to the Son, and eighteen His relation to man.

I want now to think and speak especially of the Holy Spirit's relation to man, to you and me. The names and pharses applied to the Spirit, indicating His relation to us, will show the office and work of the Holy Spirit.

I. Regenerator

He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:11-13. Except a man be born again (from above—from heaven), he can not see the kingdom of God. Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. What is born of the flesh is flesh;

what is born of the Spirit is Spirit. You must all be born from heaven. (John 3:1-11). Regeneration, the new birth, the making of a new creature in Christ Jesus, is the work of the Holy Spirit. (II Cor. 5:17).

"Holy Ghost, divine Creator,
Who didst on the waters move,
Holy Ghost, Regenerator,
Author of all life and love,
Holy Ghost, Illuminator,
Who didst then with fire baptize,
Holy Ghost, great Renovator,
Come, the world evangelize."

II. Quickener

It is the Spirit that quickeneth. John 6:63. He shall quicken your mortal bodies by his Spirit that dwelleth in you. Rom. 8:11. The Spirit is life because of righteousness. Rom. 8:10.

Come, Holy Spirit, heavenly Dove,
  With all Thy quick'ning powers,
Come shed abroad a Saviour's love,
  And that shall kindle ours."

III. Spirit Of Truth

I will ask the Father to give you another Helper to be with you forever, even the Spirit of truth. John 14:17. When the Helper comes, whom I will send to you from the Father, even the Spirit of truth, he will bear witness to me. John 15:26. When the Spirit of truth comes he will lead you into all the truth. John 16:13. Jesus is the truth. The Spirit leads into the truth, into the appreciation and understanding of the truth. He makes the truth effective when and as it is read and heard. That is why on Pentecost the truth went straight to their hearts and they asked, What are we to do? Acts 2:37.

"The light of truth to me display,
And make me know and choose Thy way;
Plant holy fear within my heart,
That I from Thee may ne'er depart."

IV. Guide

Jesus said, He will guide you into all truth. John 16:13. Prompted and guided Simeon "came by the Spirit into the Temple" (Luke 2:25-32), to find the Christ child, the glory of Israel and the light to lighten the gentiles. Anna, the aged prophetess, under the inspiration of the Spirit, came likewise to find the Messiah, the Consolation of Israel. And the Spirit said unto Philip, Go near, and join thyself to this chariot. Acts 8:29. The Spirit is leading the evangelist to save the man of Etheopia. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee: arise, and get thee down, and go with them, nothing doubting. (Acts 10:19-30). The Spirit called and guided Paul to the continent of Europe in his evangelistic labors, saying, "Come over into Macedonia and help us." (Acts 16:6-10).

V. Comforter

I will pray the Father, and he will give you another Comforter, that he may be with you for ever. John 14:16. If I go not away the Comforter will not come unto you. John 16:7. Jesus had divulged to His disciples the secret of His leaving them, and they were disappointed and distressed. Hence the promise of "another Comforter."

"Blest Comforter divine,
Let rays of heavenly love
Amid our gloom and darkness shine,
And guide our souls above."

VI. Teacher

Jesus has given us many and marvelous revelations concerning the Holy Spirit. "He shall teach you all things." John 14:26. Of course Jesus does not mean the arts and sciences, but such things as relate to our moral, ethical, religious, and spiritual needs and advantages. Much more than we do should we call upon the Holy Spirit to teach us, to open and expound the Word to us, to take the things of Christ and tell us their meaning and show us how to apply them. This does not imply less study and research on our part, but better directed study and more fruitful research.

Here is a most remarkable promise—When they bring you before synagogues and the magistrates and authorities, do not trouble yourselves about how to defend yourselves or what to say, for the Holy Spirit will teach you at that hour what you should say. Luke 12:11, 12. This promise does not include preaching. For that you must prepare by diligent thought and study and prayer; but of course with reliance upon the Spirit to bless the message and to make you potent in its presentation. An aged pastor once confided to me the story of a sorrowful experience. He had decided that on a summer night he would open the Bible and announce as his text the first verse of Scripture that caught his eye, and then depend on the Spirit to give him a message. It was a rash adventure and misguided judgment. The verse that caught his eye and was announced as his text was this:—"Vanity of vanities, saith the preacher, all is vanity." Eccl. 12:8. The Spirit gave him no sermon, but reproved him severely. Confused and ashamed the preacher concluded the service without a sermon. Paul said—"We speak not in words which man's wisdom teacheth, but which the Spirit teacheth." I Cor. 2:13.

"Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard."

VII. Witness

When the Helper comes, whom I will send to you from the Father, he will bear witness to me. (John 15:26). The Spirit himself beareth witness with our spirit, that we are the children of God. Rom. 8:16. It is the Spirit that beareth witness. I John 5:6. These words make plain that the Holy Spirit witnesses in a two-fold manner: 1. He witnesses for Christ, testifying that He is the Son of God, the Messiah, the Lamb of God, the Saviour, "the only begotten of the Father, full of grace and truth." The Spirit knows all about Jesus and is therefore competent beyond our imagination to witness of and to and concerning Him. At the conception of Jesus the Spirit overshadowed the Virgin Mary. During the childhood and youth of Jesus the Spirit presided over Him, so that "He increased in wisdom and stature, and in favor with God and man". (Luke 2:52). As Jesus entered upon His ministry the Spirit anointed and empowered Him, and during all of His mighty works the Spirit was in evidence to lead and to make victorious. He is a faithful and a true witness. By the Spirit was Jesus raised from the dead: by the Spirit after His resurrection Jesus gave commandments unto the apostles. (Acts 1:2). Many things in the life, works, teachings, and claims of Jesus may appear enshrouded with mystery. Ask the Holy Spirit to reveal, to clarify, to show them to you. It is His office and work to do so. They are revealed by the Spirit as the witness. (I Cor. 2:10-13). We must remember too that the natural man can not receive the things of God, because they are spiritual, and are spiritually discerned. (I Cor. 2:14). 2. The Holy Spirit is also witness for us. "He beareth witness with our spirit that we are the children of God." He gives us the blessed assurance that we are in Christ, that we are passed out of death into life, that we are saved, that our names are written in the book of life.

"The things of Christ the Spirit takes,
  And to our hearts reveals;
Our bodies He his temples makes
  And our redemption seals."

VIII. Intercessor

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercesison for the saints according to the will of God. Rom. 8: 26, 27. Prayer is to the Father, in the name of the Son, and by the help of the Holy Spirit. In prayer the Spirit helps us in various ways. He gives us to know what we should ask in prayer and how we should pray. He really indites, suggests, inspires our prayers. We are not of ourselves sufficiently fervent, and so prayers languish on our tongues, but the Spirit pleads for us with unutterable groanings and so our intercession is not in vain nor amiss. We do not know the will of God perfectly, perhaps very imperfectly, but the Spirit knows the Divine mind and so is acceptable and availing in His intercessions for us. A child is permitted to go into the garden and cull beautiful flowers for a bouquet. It brings the flowers happily to mother and says—"Mother, I don't know how to make a bouquet, will you arrange the pretty flowers?" The mother receives them and with her deft, skillful hands makes a bouquet admired by all who see it. We bring our wishes, desires, longings, needs, cares, trials, griefs to the place of prayer. We can not express them as we ought. Then the prayer Helper takes all in hand and makes intercession for us according to the will of God. Such prayer is effectual and prevailing.

"He crowned the work that to His feet I brought
With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, 'Can it be
That He hath granted all the boon I sought?'
How wonderful that He for me hath wrought!"

IX. Leader

As many as are led by the Spirit of God, they are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ. (Rom. 8:14, 17). There is a Holy Spirit, and there is an evil spirit: their natures and ways are opposite and very different. You can readily know the one from the other. You are led by one or the other of these spirits, and you know by which one. Is the Holy Spirit leading you? Then you can sing—

> "He leadeth me, O blessed thought!
> O words with heav'nly comfort fraught!
> Whate'er I do, where'er I be,
> Still 'tis God's hand that leadeth me."

Good leadership is invaluable; it is a guarantee of success. Here destiny and welfare are at stake—spiritual destiny and eternal weal are ahead in this journey of life. The Holy Spirit is the promised Leader. You can know by this Leader whither you are going; you are assured of being on the strait road, that leads to the abounding life here and to eternal life hereafter. Led by the Holy Spirit you are a child of God and His heir to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for you in heaven." I Peter 1:4.

X. Sanctifier

Paul writes about "being sanctified by the Holy Spirit." Rom. 15:16. Peter writes of the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit." (I Peter 1:2). The words "sanctified" and "sanctification" may be rendered "consecrated" and "consecration." These words appear less formidable and easier of definition. But even so, the fact of sanctification stands and awaits explanation. Sanctification as a doctrine is vexing and perplexing, has been misunderstood, misconstrued, and abused; however, that is no valid reason for ignoring and neglecting it. There is such a thing as sanctification. New Testament words and phrases plainly denote holiness:—"Holy," "saints," "elect," "godly," "predestinated," "accepted in the beloved," "created in

Christ Jesus," "partakers of the divine nature," "fellow citizens with the saints and of the household of God." "As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy: for I am holy." I Peter 1: 16, 17. "Follow peace with all men, and holiness (sanctification), without which no man shall see the Lord." Heb. 12:14. For His own Jesus prayed—"Holy Father, sanctify them through thy truth: thy word is truth; and for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:17, 19). Sanctification is demanded and prayed for. That is very evident from the Word. The Holy Spirit makes holy, saintly: He sanctifies by means of the truth, divine truth.

What is sanctification? It is not an act like regeneration and justification; it is not sinless perfection. It is a process begun at conversion, continued throughout the Christian course, and consummated at coronation. It is the perseverance of the saints and the ultimate triumph of those who were made new creatures in Christ Jesus. Those "born from heaven" become better and better, more and more holy, more and more like Jesus until they reach heaven. (Compare Job 17:9). It is a life-long growth in grace, the work of the Holy Spirit, the Author of all holiness. "We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when he appears, we are to be like him—for we are to see him as he is: and everyone who rests this hope on him purifies himself as he is pure." I John 3:2, 3. "Those who know His grace shall see His face."

"Lead us to holiness, the road
Which we must take to dwell with God:
Lead us to Christ, the living Way,
Nor let us from His pastures stray."

XI. Guest

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 26:27. "The world can not receive the Spirit of truth, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you." John 14:17. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:9. "If the Spirit of him that raised up Jesus from the dead dwell in you." Rom. 8:11.

One who dwells or abides with us is a guest. The Holy Spirit is promised to dwell both with us and in us, and is therefore our divine Guest, as truly as Jesus was guest with His disciples when He talked and walked with them and broke bread with them. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. Jesus and the Holy Spirit are both Immanuel. Jesus is God with us, and the Holy Spirit is God within us.

"Holy Spirit, all divine,
Dwell within this heart of mine,
Cast down every idol-throne;
Reign supreme, and reign alone."

XII. Sealer

"After that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. The Holy Spirit seals to Christ. Paul reminds the saints at Ephesus that they have heard "the gospel of salvation," that they have trusted in Christ, and have love to all Christians; then he tells them that so or therefore they are sealed unto Christ and have the earnest or pledge of a glorious inheritance. The Holy Spirit sealed them unto Christ because they had accepted Him and were His. He will not seal what does not belong to Christ. Has He sealed you?

The Holy Spirit also seals believers to one another, so that they are at peace and unity with each other, and able to obey the new commandment—to love one another as Christ loves them. (John 15:12). Then can they truly sing these verses—

"Blest be the tie that binds
  Our hearts in Christian love,
The fellowship of kindred minds
  Is like to that above.

"We share our mutual woes,
  Our mutual burdens bear;
And often for each other flows
  The sympathizing tear."

V

EMBLEMS OF THE HOLY SPIRIT

"Granted is the Saviour's pray'r;
Hail, O gracious Comforter,
Promise of our parting Lord,
To His throne in heav'n restor'd.

"God, the everlasting God,
Makes with mortals His abode;
He whom heaven cannot contain
Dwelleth in the heart of man.

"There He helps our feeble moans,
Deepens our imperfect groans,
Intercedes in silence there,
Sighs th' unutterable prayer.

"Holy Ghost, our hearts inspire,
Lighten there Thy heav'nly fire;
Day by day our life renew,
Thou the gift and giver too.

"Brood Thou o'er our nature's night;
Kindle darkness into light,
Spread Thy overshadowing wings,
Order from confusion springs.

Pain and sin and sorrow cease,
Thee we taste, and all is peace;
Joy divine in Thee we prove,
Light of truth and fire of love."

—JOHN WESLEY.

V

EMBLEMS OF THE HOLY SPIRIT

An emblem or symbol is a likeness, a picture, something that represents another. Thus we have emblems of Christ in the vine, lamb, door, shepherd, the sun, the star, bread and wine. The Bible also mentions emblems of the Holy Spirit. It is to those I now cite attention.

I. Wind (Hebrew Ruah—Greek Pneuma)

"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:2. That wind accompanied the outpouring of the Holy Spirit on Pentecost. "The wind blows where it wills; you can hear its sound, but you never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit." John 3:8. Jesus likens the Spirit to the wind.

"Awake, O north wind: and come, thou south wind: blow upon my garden, that the spices thereof may flow out." Song of Solomon 4:16. He calls His Church a garden; its spices are the sweet influences of the Church. These are not to remain within the Church, but the wind, the Spirit, is to scatter them abroad like the wind scatters the perfumes of the garden so that the neighborhood is filled with delicious odors.

The prophet prayed the Spirit of the Lord, as a wind, to blow upon the dry bones of the valley, to come into them as a vitalizing breath and make them live again. (Ezek. 37:1-14).

What is the meaning of this emblem of the Holy Spirit? It teaches many beautiful lessons.

1. *An Invisible Presence.* You cannot see the wind; neither can you see the Spirit. Though unseen both are present. 2. *It clarifies.* The north wind drives away clouds and storms. The south wind is warm, balmy, softening; it melts the snow and ice. So is the Spirit in His influence and workings. The late Dwight L. Moody in a meeting saw a bitter storm of strife arising: he said, "Let us pray." He prayed for the presence and blessing of the Spirit. After his prayer all was quiet and at peace. The Holy Spirit, like the wind, had dispelled the storm clouds. 3. *It is powerful.* The wind has great force, and so the Spirit is all-powerful. 4. *It is life-giving.* The prophet called upon the wind to come upon the dry bones and make them live. It is the call for the Spirit of God. "It is the Spirit that quickeneth." John 6:63. 5. *It is mysterious in its workings.* "Thou hearest the sound (or voice) thereof, but knowest not whence it cometh, and whither it goeth." The wind is secret, hidden, mysterious in its action, but open in its effects. So too is the Spirit. 6. *It signifies liberty.* "The wind blows where it wills." It has perfect freedom of action in its movements. So free too is the Spirit, and He imparts freedom. Where the Spirit is there is liberty. (II Cor. 3:17). 7. *It is a gift.* Wind is not an invention nor a manufactured product, but like water, air, and light is a gift. So the Holy Spirit is "the Gift of God." (Acts 2:38; 8:20).

"Come as the wind, with rushing sound,
With pentecostal grace,
And make the great salvation known
Wide as the human race."

—Reed.

II. Air (Pneuma)

Pneuma is the Greek word for Spirit. Literally it means air. Jesus said—"Receive the Holy Pneuma—the Holy Air or Breath." John 20:22. The air we breathe is an emblem of the Holy Spirit. Wind is air in motion: but air in its stillness, in its vitalizing, life-giving power represents the Spirit. Air inhaled or exhaled is breath. "Jesus breathed upon them and said unto them, Receive ye the Holy Air or Breath." When the dry bones in the valley had come together, bone to his bone, arm to arm, limb to limb, there was no life in these bodies. Then the prophet called upon the four winds, saying, "Come, O breath, and breathe upon these slain that they may live." "And the breath came into them, and they lived, and stood upon their feet." Ezek. 37:9, 10. That breath which revived and revitalized was the Spirit of God.

"By thine inspiring breath
Make every cloud of care,
And e'en the gloomy vale of death,
A smile of gloomy wear."

—Sigourney.

III. Fire (Puros)

"He shall baptize you with the Holy Spirit, and with fire." Matt. 3:11. "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them," Acts 2:3. The prophet refers to the Holy Spirit as "the spirit of burning."

Isa. 4:4. Fire is an emblem of the Spirit; hence we pray—

> “Come, Holy Spirit, heavenly Dove,
> With all Thy quick’ning powers,
> Kindle a flame of sacred love
> In these cold hearts of ours.”

1. *Fire warms.* When we are cold we go to the fire. The Holy Spirit warms the heart. Zeal, which means warmth, is a fruit of the Spirit. 2. *Fire consumes.* We burn that which we wish to destroy. So the Holy Spirit burns away worldliness, impurity, vulgarity, uncleanness, evils of all sorts. 3. *Fire refines.* Gold and silver are put into the fire to be purified, refined, freed from dross. When a boy on the farm I often melted bars of lead. The bars were dull and black when put into the fire; but when melted the lead became bright, lustrous like silver. The fire refined and beautified it. So is the work of the Holy Spirit upon the human heart that is dulled and blackened by sin. 4. *Fire is illuminating.* All natural lighting of whatever kind or form has fire back of it as the creative factor. So the Holy Spirit enlightens, edifies, brightens, illuminates the soul and spirit of man.

> “Come as the fire and purge our hearts
> Like sacrificial flame.”

IV. Water

“Then will I sprinkle clean water upon you and ye shall be clean.” Ezek. 36:25. “He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.” John 7:38. 39.

Water used on Pentecost for baptizing the three thousand converts was an emblem of the Holy Spirit. In every ritual baptism water is such an emblem.

1. *Water is a free gift.* "Your heavenly Father shall give the Holy Spirit to them that ask him." Luke 11:13. Simon Magus thought to buy the Holy Spirit. (Acts 8:18-20). Peter said to him—"Thy silver perish with thee." The Holy Spirit can not be bought, He can be had only as a free gift. 2. *Water cleanses.* We always associate water with the thought of cleaning. It is the great and universal cleanser. So the Holy Spirit cleans the heart, the mind, the soul, the imagination.

" 'Tis thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part
And new-create the whole."

—HART.

3. *Water refreshes.* Nothing compares with water for the purpose of refreshing. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1, 2. 4. *Water is abundant.* Three fourths of the earth's surface is water. The Holy Spirit is called "rivers of living water." John 7:37). 5. *Water is indispensable.* We can not live without water. Just as truly as a fish can not live except in water so we can not live without water. Just so necessary is the Holy Spirit to life in Jesus Christ. (John 3:3-8).

V. Rain

"The Lord shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

Rain is water from heaven. The Holy Spirit is represented as being given through sprinkling and pouring; and so too the rain comes from the clouds; sometimes it sprinkles and at other times it pours. "The rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater." Isa. 55: 10. Just so is the benign, gracious working of the Holy Spirit, causing germination, growth and fruitfulness.

> "From that height that knows no measure
> As a gracious rain descend,
> Bringing down the richest treasure
> We can ask or God can send."
>
> —GERHARDT.

VI. Oil

The prophet says the Spirit appoints "the oil of joy for mourning." Isa. 61:3. David says—"He anointeth my head with oil." Psa. 23:5. A brother of our Lord directs to "anoint the sick with oil in the name of the Lord." Jas. 5:14. The aposteles "cast out many devils, and anointed with oil many that were sick and healed them." Mark 6:13. Oil in the Bible, as an emblem of the Spirit, refers to olive oil. It is a suggestive symbol.

1. *Oil is healing.* That is why the Good Samaritan used it on the wounds of the Jew, who had been beaten and was half dead. (Luke 10:34). The alcohol in the wine was disinfectant. The apostles anointed with oil for healing. The Holy Spirit is the Healer within us. (Rom. 8:11). He heals backslidings, bickerings, fault-findings, and other spiritual maladies. 2. *Oil is consecrating.* Oil

was used for the consecration of priests, prophets and kings. It represented the Holy Spirit. 3. *Oil is lubricating.* The Holy Spirit lubricates to prevent friction, and to limber up and give easy action, and the best service. He oils the machinery of the Church. 4. *Oil is soothing.* It is often poured on troubled waters to calm and quiet them. 5. *Oil is illuminating.* The olive oil is used in the Holy Land for lighting purposes; it was so used in the Temple. The Holy Spirit illuminates the understanding and shows us the meaning of the Word of God.

VII. Dove

"John saw the heavens opened, and the Spirit like a dove descending upon Jesus." Mark 1:10. "The Spirit of God like a dove brooded over the waters." (Talmud). Gen 1:2. Some characteristics of a dove are as follows:—1. *It is gentle.* 2. *It is peaceable.* 3. *It is pure.* 4. *It is innocent.* 5. *It is harmless.* 6. *It is timid.* Gentleness is a fruit of the Spirit. The peace that passeth all understanding is a fruit of the Spirit. That you may be harmless as a dove you must possess the Spirit. Saul of Tarsus was very unholy, but Paul was pure because filled with the Holy Spirit. The timidity of the Spirit appears in the fact that He can be resisted, grieved, and quenched. (Eph. 4:30).

In Goshen, Indiana, I was in the home of Rev. Dr. Pierce, a Methodist minister. We sat in conversation in his library. A beautiful white dove was perched on a bookcase. After a little while the dove alighted upon Dr. Pierce's shoulder and reached over as if to kiss him on his lips. He said, I keep this dove as an emblem of the Holy Spirit. How beautiful and expressive!

> "Teach me to love Thee as Thine angels love,
> One holy passion filling all my frame;
> The baptism of the heaven-descended Dove,
> My heart an altar, and Thy love the flame."
>
> —Croty.

VIII. Voice

"As the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts," Heb. 3: 7, 8 and 4:7. "The Spirit said unto Philip, Go near and join (glue) thyself to this chariot." Acts 8:29. "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Acts 10: 19, 20. The Holy Spirit speaks to sinners to reprove and to rebuke them. He speaks to saints to counsel and to comfort them.

IX. Tongue

"They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the Holy Spirit—they began to speak in foreign tongues, as the Spirit enabled them to express themselves." "Each heard them speaking in his own language." "Each of us hears them in his own native tongue." "We hear these men talking of the triumphs of God in our own languages." Acts 2:3, 4, 6, 9 and 11. "On the Gentiles was poured out the gift of the Holy Spirit, and they heard them speak with tongues and magnify God." (Acts 10:45, 46). "After Paul had laid his hands on them the Holy Spirit came upon them, they spoke with tongues and prophesied." Acts 19:7.

X. Seal

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John 6:27. "He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor. 1:22. "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. 1:13. 14. The Holy Spirit as seal makes secure, authenticates, pledges, makes safe, indisputable.

XI. Dynamite

"Wait in the city till you are endued with power *(dunamis)* from on high." Luke 24:49. "You will receive power *(dunamis)* when the Holy Spirit comes upon you." Acts 1:8. "Jesus returned in the power *(dunamis)* of the Holy Spirit into Galilee." Luke 4:14. From the Greek word *dunamis* we derive our words dynamite, dynamic, dynamical. Dunamis denotes the mightiest physical force known to us. This is a most significant emblem to indicate the omnipotent power of the Third Person.

"Thy Holy Spirit, Lord, alone
Can turn our heart from sin,
His power alone can sanctify
And keep us pure within."

XII. Gift

"Be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the Holy Spirit." Acts 2:38. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Acts 8:20. Our heavenly Father has two great gifts to bestow: 1. Jesus is God's gift to sinners. 2. The Holy Spirit is God's gift to saints. Have you received these gifts unspeakable? Remember a gift is useless unless and until received. If the first gift, Jesus, is yours, then you have a full right to the second gift, the Holy Spirit. Jesus stands entreating—"Receive ye the Holy Spirit"!

"Great Comforter, to Thee we cry;
O highest Gift of God most high,
O Fount of life! O Fire of love!
And sweet Anointing from above!"

VI

BAPTIZETH WITH THE HOLY SPIRIT

"Dwell in me, O blessed Spirit,
How I need Thy help divine!
In the way of life eternal,
Keep, oh, keep this heart of mine.

"Let me feel Thy sacred presence,
Then my faith will ne'er decline;
Comfort Thou and help me onward,
Fill with love this heart of mine.

"Round the Cross where Thou hast led me,
Let my purest feelings twine;
With the blood from sin that cleansed me,
Seal anew this heart of mine.

"Dwell in me, O blessed Spirit,
Gracious Teacher, Friend divine,
For the home of bliss that waits me
O prepare this heart of mine.

"Dwell in me, oh, dwell in me;
Hear and grant my pray'r to Thee;
Spirit, now from heav'n descending,
Come, oh, come and dwell in me."
—MARTHA J. LANKTON.

VI

BAPTIZETH WITH THE HOLY SPIRIT

Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. John 1:33.

John the Baptist had a happy, inspiring anticipation. He was looking forward to the day when he would have the honor of baptizing the Messiah. God had revealed it to him. John believed the promise, and asked, how will I know the Messiah? God said, I will give you a sign, a token. When you baptize a man upon whom you will see the Holy Spirit descending, and remaining upon him, you will know thereby that you have baptized the Messiah. The promise was fulfilled and thereupon John testified, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I saw and bare record that this is the Son of God." John 1:32, 34.

My text gives an unusual name to Jesus—"He which baptizeth with the Holy Spirit." This title, like the name Jesus, was God-given. This name by special revelation was given to John the Baptist, whereby he might recognize the Christ, the Son of God.

John's message concerning Jesus was twofold: 1. To declare and point out Jesus as the Lamb of God. 2. To declare and set forth Jesus as the one, who baptizeth with the Holy Spirit. John said—"I indeed baptize with water, but he shall baptize you with the Holy Spirit and with fire." (Matt. 3:11). This is recorded by all of the Evangelists. I shall speak of Jesus as the Baptizer with the Holy Spirit.

Jesus never baptized any one with water. This is expressly stated in John 4:2—"Jesus himself baptized not, but his disciples." Is not then water baptism important? We believe it is, for Chrst enjoins it. Did not Jesus institute Christian water baptism? He did and commanded His disciples to baptize all nations; that would be men, women and children, for they constitute the nations. Water baptism then is important, desirable, and significant as an initiatory rite and sacrament. Then why did not Jesus baptize with water? He administered the sacrament of His body and blood: why not also the sacrament of baptism? Evidently Jesus wanted to make and keep plain the difference between water baptism and spiritual baptism. If He had baptized with water some would have said, that is the baptism with the Holy Spirit. To prevent such confusion Jesus baptized only with the Holy Spirit. This is an important fact to remember.

I desire now to answer the question—In what sense does Jesus baptize with the Holy Spirit?

1. Jesus is the giver of the Holy Spirit. In the Old Testament the great, outstanding gift is the Messiah—the gift of God the Father. In the New Testament the great outstanding gift is the Holy Spirit—the gift of God the Son. Christ is the gift to sinners and the Holy Spirit is the gift to saints. Jesus said to His disciples—"I will give you another Comforter." (John 15:26). "If I go away I will send the Comforter unto you." (John 16:7). On

Pentecost Jesus fulfilled this precious promise. The Holy Spirit also brings a gift,—the gift of a new and spiritual life.

2. Jesus baptizeth with the Holy Spirit in that He has prepared the way for the incoming and indwelling of the blessed Spirit. Jesus takes away sin and pollution and prepares the temple for the Holy Spirit to reside there. Jesus has atoned for sin, and then as we accept Him He cleanses from all sin and unrighteousness and thus prepares us for the presence, the indwelling of the Holy Spirit. The Holy Spirit can not, will not dwell in an unclean temple. Noah sent a raven out of the ark; it did not return. Noah sent out a dove and it came back. Why this difference? The raven eats dead, decaying flesh; it just suited for the raven to stay out with the putrid carcasses. A dove is a clean bird, and could not endure the filth and rottenness which it found upon the earth and so it came back into the ark. The Holy Spirit, of whom the dove is an emblem, can not come and live in the soul until Jesus has washed it out, purified it with His precious blood and cleansed it from all sin and unrighteousness. Then He baptizeth with the Holy Spirit. And so we understand the command on Pentecost—"Repent and be baptized in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Acts 2:38. To see the sinful, unregenerate heart read Mark 7:20-23.

3. Jesus baptized with the Holy Spirit, because He received the Holy Spirit into His own person. Here is a remarkable fact; there was a time when Jesus, the holy, perfect, sinless Jesus had not re-

ceived the baptism of the Spirit. The Holy Spirit was with Jesus from His nativity and during thirty years prior to His baptism; the Holy Spirit protected, guided, defended, and blest Jesus in ways without number. But Jesus had not received the Holy Spirit as He did there on the banks of the Jordan. Now the Holy Spirit descends and remains upon Jesus. That was a distinct definite work wrought upon Jesus. (Luke 3:21, 22; 4:18). Thirty years previous Jesus was born of Mary by the operation of the Holy Spirit; but now, thirty years later, Jesus is baptized with the Holy Spirit. (Mark 1:9-11). Paul thought it a proper question to ask Christians — "Have ye received the Holy Spirit since ye believed?" Acts 19:2. Have you received the Holy Spirit since your conversion, since you became a Christian? It may be thirty years since you were born of the Spirit. Have you been baptized with Him? The acts are not identical, but different. Regeneration is the work of the Holy Spirit. Baptizing with the Spirit is the work of Jesus. When Jesus had received the Spirit then He began imparting Him to others. This is His work. "He baptizes with the Holy Spirit." If Jesus needed that baptism and blessing do not we need it and much more?

4. Jesus baptizeth with the Holy Spirit in the sense that He sent the Holy Spirit on Pentecost. He did that day baptize all the members of the Church, the hundred and twenty, with the Holy Spirit. (Acts 2:1-4). Jesus had said—"Ye shall be baptized with the Holy Spirit not many days hence." Acts 1:5. This promise was fulfilled on Pentecost.

"When the faithful were assembled
On the day of Pentecost,
Rush'd the wind, the place it trembled,
Came from heav'n the Holy Ghost;
Golden show'rs of consecration,
Tongues of fire were on them shed;
And that holy dedication
Made an altar of each head."

—WORDSWORTH.

Were not those church members all right before Pentecost? Were they not converted before Pentecost? Surely they were, or they would not have held and attended a prayermeeting for ten days. Some Church members today, who claim to be Christians, can not attend a prayermeeting once a week for one hour. They need a Pentecost. They may have come to Calvary, but not to Pentecost. Were those Church members in Jerusalem any different after Pentecost from before? Take Peter as an illustration. On Pentecost Peter claimed to be baptized with the Spirit. (Acts 2:16, 17). He never claimed it before. Prior to Pentecost Peter was as fearful as a coward; after Pentecost he was as bold as a lion. Before Pentecost Peter quailed in the presence of a house-maid who accused him of being a Christian. After Pentecost Peter stood before a multitude of unfriendly people and charged them as being murderers. (Acts 2: 23 and 36). That mob might have torn Peter to pieces, but he was bold enough and fearless enough to tell them the truth, let ccme what will. Before Pentecost Peter wanted to live for Peter: after Pentecost he was ready to die for Jesus, and that boldness never forsook him.

Before Jesus died He said to His disciples—"The Holy Spirit dwells with you, but he shall dwell in you." (John 14:17). Before Pentecost the Holy Spirit dwelt with these Church members in Jerusalem, but after Pentecost He dwelt in them. That made a vast difference. On Pentecost Jesus also baptized with His Spirit the thousands who repented, believed and were baptized with water in the name of Jesus. Ever since Pentecost the Holy Spirit has been here on the earth as Guide and Guest, Sanctifier and Comforter. We need only to ask for Him with sincere hearts and we shall possess Him.

What is meant by this baptizing with the Holy Spirit? 1. It is different from conversion, from regeneration: that is the birth by the Spirit; this is the baptism with the Spirit. Christ was born by the Spirit, but thirty years later He was baptized with the Spirit (Mark 1:9-11). This baptism with the Spirit may occur at the time of regeneration, and no doubt with some it has been simultaneous with their spiritual birth. The experience of Saul of Tarsus was of this sort, and yet his conversion was three days prior to his baptism with the Holy Spirit. (Acts 9:9-18). But in the case of the Apostles their conversion was years before their baptism with the Spirit. Consider the evangelistic movement under Philip at Samaria. (Acts 8:5-17). People there were converted and baptized with water; but they did not receive the gift of the Holy Spirit until a considerable time had elapsed. This is clearly stated in Acts 8:15-17.

2. Baptized with the Spirit is the spiritual com-

ing of Christ to the individual believer. It may be called the personal coming of Christ to the believing heart. There are various comings of Christ: a. His first coming was by incarnation. John 1:14. b. His second coming or return will be a personal, visible, audible, glorious advent from heaven to earth; that is future but imminent. (Acts 1:11). c. There is a gracious coming of Christ as in conversion. (Acts 9:4-6). d. There is a sympathetic coming of Christ in our bereavements and sorrows. (John 14:18). He comes to weep with us and pray for us as in the case of Mary and Martha of Bethany. (John 11:33-44). e. There is a coming of Jesus at a Christian's death. At that crisis Jesus fulfills His promise—"I will come again and receive you unto myself." John 14:3. (Acts 7:59, 60). But there is yet an other coming of Christ,—a spiritual, personal coming into the heart of the believer, when He baptizeth with the Holy Spirit and with fire. It is spiritual, because then the Spirit of Christ is enthroned in the heart and becomes regnant in the life. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

The effects of the spiritual baptism are beneficent and bountiful. It produces "the fruit of the Spirit." Gal. 5:22, 23. Jesus says it brings guidance, instruction, courage, comfort, power, wisdom, and victory. (John, chapters 14, 15 and 16). (Acts 1: 8). It was this which clothed Jesus with power, and enabled Him "to go about doing good, and healing all that were oppressed of the devil." Acts 10: 38.

How may this baptism with the Holy Spirit be obtained? 1. By asking for it. Jesus was praying when the Holy Spirit came down upon Him. (Luke 3:21). In one of His first sermons Jesus said—"Your heavenly Father shall give the Holy Spirit to them that ask him." Luke 11:13. "Ask and ye shall receive." 2. There must be receiving as well as asking. Jesus breathed upon His disciples and said—"Receive ye the Holy Spirit." John 20:22. The word which Jesus used for the Spirit is *Pneuma*—air or breath. The Holy Pneuma is the Holy Breath—the Breath from heaven. Receive as by inbreathing—as readily, as freely, as bountifully. When the Lord God breathed into man the breath of life he became a living soul. (Gen. 2:7). "It is the Spirit that quickeneth." John 6:63. "The Spirit is life." Rom. 8:10.

Asking is one thing, receiving is another. If my children ask me for bread, I offer them bread: but it is not theirs until they take it, receive it. A Sunday School teacher sought to impress upon his boys the importance of believing. One day, holding a watch in his hand, the teacher said—"Boys, I will give this watch to any one of you who will put out his hand for it." They all hesitated, looked at one another, none seemed to believe him. Finally one boy doubtingly, slowly put out his hand. The watch was laid in his hand with the words—"The watch is yours." Then there was a chorus of voices saying, "Oh, I would have put out my hand, if I had thought you meant it." There must be asking in faith, and receiving by faith. Lord Jesus, increase our faith. Help us to ask believing, and having asked, to receive and reckon it done!

"O that it now from heaven might fall
And all our sins consume.
O Holy Ghost, for Thee we call,
Spirit of burning, come!"

VII

THE HOLY SPIRIT AS PARACLETE

"Holy Ghost, the Infinite,
Shine upon our nature's night
With Thy blessed inward light,
Paraclete Divine.

"We are sinful, cleanse us, Lord,
We are faint, Thy strength afford,
Lost, until by Thee restored,
Paraclete Divine.

"Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Paraclete Divine.

"In us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Paraclete Divine.

"In us 'Abba, Father,' cry,
Earnest of our bliss on high,
Seal of immortality,
Paraclete Divine.

"Search for us the depths of God,
Bear us up the starry road,
To the height of Thine abode,
Paraclete Divine."

—RAWSON.

VII

THE PARACLETE

I will pray the Father, and he shall give you another Comforter (Paraclete), that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. John 14: 16. 17.

The Comforter (Paraclete), which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 14:26.

When the Comforter (Paraclete) is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John 15:26.

It is expedient for you that I go away; for if I go not away, the Comforter (Paraclete) will not come unto you; but if I depart, I will send him unto you. John 16:7.

Jesus is the author of these beautiful, comforting promises. They are choice selections from his farewell address at the Last Supper. He uses the word Comforter four times. With him it is a favorite name of the Holy Spirit.

That Jesus means the Holy Spirit by the word Comforter is very evident from what he says. He calls the Comforter "Spirit of Truth," and "the Holy Spirit."

The original report of these words of Jesus was in the Greek language. The Greek word, translated Comforter, is Parakletos, which in English is Paraclete. In the Roman Catholic edition of the Bible the word Paraclete is used instead of the word Comforter. I think this is better because Parakletos means not only Comforter, but more than that. The word Comforter limits or confines the meaning of Parakletos to one idea, and that is not quite fair to the speaker. Jesus meant more than a Comforter in these great promises.

If we can ascertain the meaning of the word Parakletos or Paraclete, it will enable us to understand who and what the Holy Spirit is. He is the Paraclete. But what does that signify?

Paraclete has several different meanings in the New Testament. It means Comforter, but it also means Teacher and Advocate. With these three meanings let us see how Paraclete explains to us the Holy Spirit, first as Teacher, second as Advocate, and third as Comforter.

I

The Holy Spirit As Teacher

Jesus promised "another Paraclete," another teacher. He had been a wonderful teacher to his disciples. Nicodemus said, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." Jesus was the best and greatest teacher, but he was now going away, he was about to return to the Father; therefore he said, "I will give you another teacher, the Holy Spirit, who shall teach you all things and bring all things to your remembrance, whatever I have said unto you."

The Holy Spirit is to reveal, to remind, to teach, to explain, to enforce, to enlighten, to illuminate. And this is the work which he does in using Scripture. When we read and study the Bible we should pray the Holy Spirit to make it plain to us, to interpret the Word, to enlighten our understandings. Without the help of the Holy Spirit, the word of God remains sealed and mysterious, and brings no blessing to the heart. We must ask the Paraclete to teach us in the deep things of God.

II

The Holy Spirit As Advocate

In I John 2:1 we read: "We have an advocate (Paraclete) with the Father, Jesus Christ, the Righteous." Here the word Parakletos is rendered advocate. Of course, Paraclete here refers to Jesus Christ, but it shows another meaning of Paraclete to be advocate. Jesus Christ was an advocate while here on earth. He advocated the cause of friends and foes. Even for his murderers He prayed, saying, "Father, forgive them, for they know not what they do." Jesus told his disciples He would give them another advocate in the person of the Holy Spirit. How is He an advocate?

The apostles in pleading before magistrates and councils manifest the power and wisdom of the Divine Advocate. The Paraclete enabled them to think and to know and to speak right words. This is also what Jesus had promised them. "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19, 20.

It was this same Advocate, which helped Stephen and other martyrs in their time of persecution and death. When Stephen was being stoned to death in Jerusalem he prayed for his murderers and spoke the most beautiful words about a vision of Jesus standing at the right hand of God. Acts 7:55, 56, 59, 60.

Polycarp and John Huss and Ulric Zwingli and other martyrs, when being put to death, were able to glorify God in the midst of terrible tortures and anguish. This they could do because the Holy Spirit was sustaining, prompting, encouraging them and advocating their cause.

In like manner the Holy Spirit helps all who seek his grace and guidance. He also advocates our cause with Jesus Christ with groanings that cannot be uttered. He intercedes for us. His pleadings are all-powerful and successful. Rom. 8:26, 27.

III

The Holy Spirit As Comforter

This presents a most precious trait and office of the Holy Spirit. Jesus especially promised the Paraclete as a Comforter. He said, "I will not leave you comfortless." When He told his disciples He was about to leave them, they were very sorrowful; they thought it was impossible to part with him. He realized their dependence, their need, and their sorrow, and therefore said, "I will pray the Father to give you another Comforter."

What a Comforter Jesus had been to John and James, Mary and Martha, and to all of his other friends! The Holy Spirit, the Paraclete, will now be given to take the place of Jesus as their Comforter. "If I depart, I will send him (the Comforter) unto you." What kind of a Comforter is the Holy Spirit?

He is a loving Comforter. He loves us so that He is willing and able to dwell with us and in us. There are many people you would not and could not live with; but the Holy Spirit is willing to dwell with us and in us even though we are so imperfect, so poor, so unworthy, so disagreeable, so sinful. Oh, how He must love us!

The Paraclete is a faithful Comforter. He is not like Job's comforters, who were miserable, false, lying. He comforts with the sure word of truth, and He gives no false assurances.

He is a wise Comforter. He has the knowledge and wisdom of God. He knows all our need, and He knows every word of the Bible. He has infinite, unbounded resources upon which to draw.

He is a safe Comforter. All comforters are not safe. Some comforters mislead, some deceive, some delude, and others create false impressions. A young man had listened to a sermon that convinced him of sin. His parents observed a change in him, and questioned him as to the cause of his troubled mind. He told them of the sermon and that he felt he ought to become a Christian. The worldly-minded parents told him to dismiss it from his mind and not to entertain such foolish notions. They were very unsafe comforters; they were working directly against the Holy Spirit and against the welfare and happiness of their son.

The Paraclete is an ever-present Comforter. The promise of Jesus is "that He may abide with you for ever," "He dwelleth with you." Where you live the Holy Spirit will live, He will stay with you. He will not come and go; He will not forsake you; He will abide with you for ever.

The Holy Spirit is an indwelling Comforter. "He dwelleth with you and shall be in you." Jesus is Immanuel, God with us; but the Holy Spirit is God in us. He is nearer than our thoughts, nearer than our eyes, nearer than our ears, nearer than our feelings; He dwells within us; we are his temples. (I Cor. 3:16, 17).

The Holy Spirit comforts and teaches with the inspired word of God; not with science, not with art, not with nature, not with human writings, but with the sacred Scriptures He comforts, edifies and guides.

The Paraclete is promised as teacher, advocate and comforter to them who belong to Jesus, to the disciples of Christ. He is not promised to the world. Jesus said, "the world cannot receive him, because it seeth him not, neither knoweth him." John 14:17. To his disciples Jesus said, He will come unto you, I will send him unto you, He shall teach you, comfort you, guide you, remind you, abide with you, and dwell in you. It is a precious promise to his own.

"Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed,
With us to dwell.

"He came in semblance of a dove
With sheltering wings outspread,
The holy balm of peace and love
On earth to shed.

"He came sweet influence to impart,
A gracious willing Guest,
While He can find one humble heart
Wherein to rest.

"And His that gentle voice we hear,
Soft as the breath of even
That checks each thought, that calms each fear,
And speaks of heaven.

"And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.

"Spirit of purity and grace,
Our weakness, pitying, see:
O make our hearts Thy dwelling place,
And meet for Thee."

HARRIET AUBER.

VIII

POWER — ITS NEED AND SECRET

"O Spirit of the living God!
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

"Give tongues of fire and hearts of love
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard.

"Be darkness, at Thy coming, light;
Confusion, order in Thy path;
Souls without strength inspire with might,
Bid mercy triumph over wrath.

"O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

"Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify
Till every kindred call Him Lord."

—JAMES MONTGOMERY.

VIII

POWER — ITS NEED AND SECRET

Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49. Ye shall be baptized with the Holy Spirit not many days hence. Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:5, 8.

Jesus has assigned to His disciples the evangelization of the world. It is the greatest and most important duty, that was ever laid upon human hearts and entrusted to human hands. There must be corresponding equipment. Jesus offers and provides it through the baptism with the Holy Spirit. His promise is to endue, to clothe with power from on high, to anoint with the power of the Holy Spirit. In the above words of Jesus the outstanding proffer is that of power,—divine, spiritual, almighty power.

The great quest of man today is for power. In all departments of human activity the struggle is for power. In the domain of business men are striving for commercial power. In the field of politics the battle is waged for political power. In the social sphere men and women are seeking social power. In the broad realm of science scholars are doing their utmost to attain scientific power. In the literary world among the classics, philosophies and stores of belles-lettres, the contention is for intellectual power. In the arena of finance men are tumbling over each other in a wild scramble for money power. In the realm of religion there is a yearning for and a seeking after spiritual power. With what satisfaction, delight and gratitude we could regard this whole intense quest for ascendancy and pre-eminence, if it were for "the power from on high."

Our Lord and Saviour frequently spoke of power. He used two different words to denote power. His words were "*exousia*" and "*dunamis*." In the authorized version both words are commonly translated power. In our splendid American version, with which our honored Dr. Philip Schaff had so much to do, *exousia* is translated authority, and *dunamis* is rendered power. A notable instance of our Saviour's use of these two words occurs in Acts 1:7, 8, when He said: "It is not for you to know the times and seasons, which the Father hath set within his own *(exousia)* authority; but ye shall receive *(dunamis)* power, when the Holy Spirit is come upon you."

From the Greek word *dunamis* is derived our English word dynamite, expressive of the mightiest physical force known. *Dunamis* with our Lord signifies force, might, power, efficiency, ability to undertake and to accomplish.

Our Saviour, before He entered upon His public ministry, was clothed with *dunamis*, with the Holy Spirit. Luke 4:14. "God anointed Jesus of Nazareth with the Holy Spirit and with *(dunamis)* power." Acts 10:38. If the Son of God needed *dunamis* can you and I get on without it?

When Jesus sent forth the TWELVE, two by two, upon their initial evangelistic campaign He clothed them with *dunamis*. He commanded them to preach the gospel, to heal the sick, to cleanse the lepers, to cast out demons, and to raise the dead. Matt. 10:7, 8. He endued them with the power to achieve. Luke 9:1, 2.

When the SEVENTY were sent out, two by two, to preach, to heal, to cleanse lepers, and to cast out demons, Jesus equipped them with *dunamis*—power to fulfill their mission. Luke 10:1, 19.

When our Lord gave the final and great commission to His Apostles to "go into all the world and preach the gospel to every creature," it was with the promise of the needful, indispensable *dunamis:* "Tarry ye in the city until ye be clothed with *dunamis*—power from on high." And just before His ascension Jesus renewed the promise, saying, "Ye shall receive *dunamis*—power when the Holy Spirit is come upon you."

These are words of farewell uttered on Olivet. Parting words are always tender and pathetic, impressive and cherished. So are these words of Jesus in his last, very last promise. The disciples attached great importance to them; they treasured them up in their hearts. The deep impression made by these words is evident from the fact, that the disciples at once acted upon them. They returned forthwith to Jerusalem from the mount of Olives, went to the upper room, and began to wait for their fulfilment. They waited before the Lord in praise, prayer, and supplication.

What do you think Jesus really meant when He promised power—*dunamis*—dynamic? He used a physical term, but it is not physical power that He offered to impart. It is far beyond natural force. It is not miraculous power, because the disciples had that long before Pentecost. Their power to do miracles was of course intensified on Pentecost. Miraculous power was not then and is not now the world's greatest need. It could not save a soul. Was it the power of eloquence that Jesus promised? Peter in his sermon on Pentecost was truly eloquent; he held the people spell-bound. There is great power in words,—they breathe and burn and move the soul; but eloquence does not save. Was it the power of logic that Jesus promised? No, because logic can not convert the soul. Was it the power of thought, which He promised? Thought is cogent and necessary and has an important place. What Jesus meant and promised was power "from on high." Its source was in worlds above. He promised divine, spiritual, heavenly dynamic,—the power of the Holy Spirit. The effect of that power, when it had come, was to make the disciples intensely and preëminently spiritual. That power upon hearers was to turn them away from self and sin to God and holiness; it brought sinners out of darkness into the light of the gospel. Oh, it was wonderful! And every successful disciple today must possess that same power, the dynamic of the Holy Spirit. This spiritual potency does not exist apart from the knowledge and love of the truth. "He"—the Holy Spirit—"shall guide you into all truth. The truth meant is the truth pertaining to Jesus. This power is in a holy consecrated life.

Sinai made Israel into a people. Pentecost made the disciples of Christ into a Church. And that Church—ecclesia—was the seed germ of the entire holy Christian Church of all the centuries to follow.

The one thing needful for the Church of Christ in our day is this clothing with *dunamis,* "with power from on high." This is the imperative need of the Church of every age. This is the *sine qua non,* the indispensable requisite for you and me.

When the Reformed Churches met in the great Missionary Conference in Edinburgh, Scotland, in 1910, to consider the mighty work they had been called to undertake in the evangelization of the world, the following were some of their conclusions: "The fundamental difficulty is not one of men or money, but of Spiritual power. The only hope of the Church being able to meet the opportunity is that there should be a new vitalizing of the whole Church." That Conference said further: "If our missionaries are to be fitly and fully prepared 'to convince the world,' they must go forth from a Church in which the Spirit of Christ is evidently at work, in whose whole policy, and character, and life, the gospel is continuously and irrefutably proved to be in very truth the power of God unto salvation." These requirements have not been met, and the work is not done. The Church is not Spirit-filled, and therefore not empowered. Without the divine *dunamis,* "the power from on high," the world-wide missionary work never will be done. The grand and noble program of winning the world to Christ remains still only a scheme, a dream, a hope. The Church today needs the baptism of the

Spirit as did the Apostolic Church, and it must wait on its knees for "the power from on high."

We who are in the Church realize our need of power, and people on the outside know that we lack power. Our impotence, our shortage in spiritual power is evidenced in various ways. Let us look at some evidence of our need.

Church statistics are poor reading and far from satisfactory. Losses in church membership by erasure are greater than the accessions upon profession. Sunday School enrollment is also on the decrease. Benevolent contributions in very many congregations are diminished, thereby Church Boards are plunged into debt, and as a result missions, domestic and foreign, are crippled and in some instances abandoned. New work, urgently needed and loudly called for, must be deferred. Students for the gospel ministry are too few to meet the need. The number of conversions is low and discouraging. Very few church members ever try to win a soul for Christ by personal touch and face to face appeal. They have resigned to let the pastor do it all. In 1928 in one large denomination there were twenty-five per cent of the congregations that failed to add one new member. In another denomination thirty per cent of the congregations had no increase; and in still another thirty-five per cent added no new members. What an exhibition of weakness! It is very different reading from that in the Acts of the Apostles, where it says—"And the Lord added to the church daily such as should be saved." Moreover, in some localities it takes from 250 to 300 members, such as they are, to win one new member in twelve months. These facts and figures portray a condition of impotence that is pitiful and deplorable. "O Lord, wilt thou not revive us again, that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation." Psa. 85:6, 7.

The habit of church-going is on the decline. In many places where the Bible school precedes the morning church service parents and children do not remain for the service of worship. This is an abomination causing pastors to have sad and heavy hearts. Members are more and more careless and indifferent about church attendance. For example, only 49 per cent of the people in Pennsylvania attend Church, and not half of the members attend, and not half of those who attend the Sabbath services attend prayer meeting, and not half of those who attend prayer meeting ever take any part in it, and not half of those who take part in prayer meeting ever win a soul for Jesus. The Church has a slender hold on its members and on the community. The number is increasing of those who say they have no need of the Church, and who consider the Church useless. Sunday morning services are poorly attended and Sunday night services in many places are abandoned for lack of attendance; in still other quarters on Sunday evenings the pulpit is turned into a forum or stage for entertainment. I was told of a church having over a thousand members where the attendance at prayer meeting had dwindled down to four persons including the pastor. The minister of a large church said—"I have been pastor here eight years and some members have not been in a single church service in that time." Recently I attended a morning service in a so-called "Community Church." The auditorium seats 1000 or more. There were 77 people present. The service was formal and conventional. I am still wondering why it bears the name "Community Church."

There is apostasy in the Church: Members are drifting down into Christian Science, Unitarianism, Russellism, Theosophy, New Thought, Ethical Culture, Spiritualism, and whole crowds are going back into the world. Many thousands per annum are lapsing their membership; other thousands who do not commune are facing toward the world.

There is infidelity in the Church: In the days of Tom Paine and Bob Ingersoll infidelity was outside of the Church; today it is in the Church in the guise of pantheism, in the garb of New Theology, and in the form of destructive Higher Criticism. Some ministers preach against the faith once delivered to the saints; some deny the Virgin Birth, the deity of Christ, the supernatural in the life and works of our Lord; others deny the inspiration of the Bible, the power of prayer, the personality of the Holy Spirit, the efficacy of the Sacraments, and other fundamentals. Recently a minister said publicly in my presence: "I have been in the ministry forty-seven years, but I have never found it necessary to believe in the Virgin Birth of Jesus Christ." During all that time, however, he has been reciting the Creed, saying, "I believe that Jesus Christ was conceived by the Holy Ghost, born of the Virgin Mary." Not long ago a minister said to me—"I do not believe in the miraculous," and then asked, "is it necessary to believe in miracles?" I said according to Paul it is necessary to believe in miracles; in Rom. 10:9 he says—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The resurrection of Jesus Christ is the fundamental miracle of Christianity. If that stands then Christianity stands; if it falls then Christianity falls. Besides, is it not also true that, if you do not confess the Lord Jesus with your mouth, and do not believe in your heart that God hath raised him from the dead, you shall not be saved? If you want to be saved you must believe in the supreme miracle.

Money matters in the Church are an acid test. The ministry is underpaid, occasioning many heartaches and suffering. The apportionments or quotas, though inadequate, are only partly paid, and by some churches wholly ignored. When there is a campaign to raise a large amount of money for benevolent objects it may take five or six years to raise the half of it.

The World War emphasized the powerlessness of the Church: The appeals of the Pope were wasted breath, and Protestantism displayed as little power against the works of the devil. If the Holy Christian Church were filled with the Spirit of Christ the war would never have occurred. The war also disclosed the fact, that not more than 30 per cent of the men in the armies had any church connection whatever.

The lives of many professing Christians are a stumbling block. We hear it said by outsiders—

"Do you call that Christian? Then I want none of it." Some Church members are selfish, worldly, stingy, penurious, hot-tempered, lovers of pleasure, yielding to temptations, giving little or no evidence of a regenerated heart.

Something is wrong. What is the matter? The Church is not progressing. It is not going forward as it might and not as it should. Recently a very earnest group of men and women, clergy and laity, reflected seriously and prayerfully upon conditions and needs of our day as they relate to the Church. Expressions like these were uttered: "There is a weakness in religious life today," "We seem to be out of connection with God," "The Church is not increasing in membership as it ought," "The fires are low upon our altars," "Every member evangelism is neglected," "A spirit of apathy and apostasy is prevalent," "Something is wrong with the Church." These and many other undoubted evidences of weakness in the Church show our great need of power to combat evil and to promote good. Is there any remedy, or must we go on at this poor dying rate? Has the Lord made any provision for this time of exigency and need? If there is help, adequate, available help, where is it to be found, and how can it be obtained?

There is a remedy, but it is not with men; it is not of human device. The help we need and must have is not in eloquence; it is not in music; it is not in organization; it is not in sociability; it is not in money; it is not in buildings, nor in equipment. These things are not undesirable nor objectionable; they have their place and can be of great service. Eloquence, music, organization, sociability, money and buildings are all valuable and do vast good; but in and of themselves they are impotent. The remedy we need, the help we must have is from above; it is "the power from on high" with which the disciples of our Lord were clothed, endued, energized, empowered and made all-sufficient. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. It was that power—*dunamis*—which enabled the Christians of the first century to evangelize the whole inhabited world. Those disciples had almost nothing except the one thing needful; they had no money, no churches, no social prestige, no influence, no schools, no learning, no history, no literature, no printing press, no church papers, no catechisms; but they had the "power from on high." The Holy Spirit had come upon them and therefore they had *dunamis*—power. They had come to Pentecost, they had been baptized and filled with the Holy Spirit, and therefore had the all-sufficient equipment for service, for efficiency, for achievement, for victory over the world, the flesh and the devil. You and I can have the same dynamic, "the power from on high," and we must have it to win. The Church must have this enduement from on high to go forward, conquering and to conquer. The secret of this spiritual force, the secret of this "power from on high," is in the baptism with the Holy Spirit. The power is not separate from the Spirit. Receive the Spirit and you have the power. The Church needs an omnipotent power and that almighty power is in the omnipotent Spirit of God. "Tarry ye in the city, until we be clothed with power from on high." "Ye shall receive power, when the Holy Spirit is come upon you." And for this blessing we must pray. Jesus was anointed as He was praying. The hundred and twenty were praying when the Holy Spirit came and filled them. When Peter and John prayed the Holy Spirit fell upon the Christians in Samaria. While Paul prayed the Spirit entered the hearts of the disciples in Ephesus. Your heavenly Father will give the Holy Spirit to them that ask him. (Luke 11:13). Do this and power for service will be yours. Then will you be "strengthened with all might by his Spirit in your inner man." This is the one condition of your success.

"Come then, my God, mark out Thine heir,
Of heaven a larger earnest give!
With clearer light Thy witness bear,
More sensibly within me live;
Let all my powers Thine entrance feel,
And deeper stamp Thyself, the Seal."

IX

RECEIVE THE HOLY SPIRIT

"Breathe on me, Breath of God;
  Fill me with life anew,
That I may love what Thou dost love,
  And do what Thou wouldst do.

"Breathe on me, Breath of God,
  Until my heart is pure,
Until with Thee I will one will,
  To do, or to endure.

"Breathe on me, Breath of God,
  Till I am wholly Thine,
Till all this earthly part of me
  Glows with Thy fire divine.

"Breathe on me, Breath of God,
  So shall I never die;
But live with Thee the perfect life
  Of Thine eternity."

—Edwin Hatch.

IX

RECEIVE THE HOLY SPIRIT

Jesus breathed on them, and said unto them, Receive ye the Holy Spirit. John 20:22. *Greek*—Labete Pneuma Hagion—Take the Holy Spirit. *Latin*—Accipite Spiritum Sanctum—Accept the Holy Spirit. *German*—Nehmet hin den Heiligen Geist—Take along the Holy Spirit.

Jesus is risen from the dead. It is the evening of the first glad and glorious Easter. In Jerusalem the Eleven and others (Luke 24:33) are assembled in a room with the doors shut securely against the intrusion of enemies. They are happily and excitedly narrating and hearing reports about the empty tomb and the risen Lord. They are saying—"The Lord is risen indeed, and hath appeared unto Simon." Two friends from Emmaus appear and declare that they walked and talked and ate bread with the risen Christ. Peter insists that he saw and talked with Jesus. They have mixed emotions of surprise and delight. Suddenly the risen Jesus stands in their midst. They thought they were seeing a phantom; they were terrified and affrighted. Jesus shewed them His hands and feet that were pierced by the nails, and said—"Peace be unto you." "Then were the disciples glad, when they saw the Lord." John 20:20. "And when he had said this, he breathed upon them, and saith unto them, Receive ye the Holy Spirit."

It is a word of command by our risen Lord. The word "receive" is in the imperative mood. It is not a suggestion, not a request, not an overture, but a positive command. Some persons seem to think that the receiving of the Holy Spirit is optional, a matter of choice, or taste. It does not look so when we hear Jesus speaking. He commanded "the Eleven and them that were with them" in the upper room to take, to accept, to receive the Holy Spirit. This same command is to all disciples of Christ, to all Christians. And all who truly love the Lord will heed and obey this commandment. "If ye love me, ye will keep my commandments." (John 14:21). The receiving of the Spirit of Christ is one of the very strongest tests of love. This really shows, as nothing else can or does show, whether a man loves the Lord Jesus Christ. "No man can say that Jesus is the Lord, but by the Holy Spirit." I Cor. 12:2. Therefore without the Holy Spirit he has no testimony. "It is the Spirit that beareth witness." I John 5:6. "And if any man have not the Spirit of Christ he is none of his," that is, he does not belong to Christ. Rom. 8:9. This is a very decisive, clear-cut Scripture; it separates the sheep from the goats. Matt. 25:33.

This command of Jesus—"Receive ye the Holy Spirit"—was given on the first Easter, on the day of His resurrection. It was His first Easter and posthumous message to His disciples. He had just appeared to them, convinced them of His identity by the nail prints and by eating before them, and then breathed on them and said to them—"Receive ye the Holy Spirit." Among our Saviour's last words to His disciples prior to His death were the wonderful promises and revelations concerning the Holy

Spirit. (John 14, 15 and 16). As soon as He meets them again after His death and resurrection, He talks to them about the Holy Spirit. This subject of the Third Person had an importance in the heart of Jesus, which no human mind has ever yet comprehended or fully appreciated. The last words too, which Jesus gave His disciples on Olivet before His ascension, were concerning the Holy Spirit. They were as follows:—"Behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Luke 24:49. "Depart not from Jerusalem, but wait for the promise of the Father, which ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Acts 1:4, 5. "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

How intense was the solicitude of our Saviour, that His disciples should receive the Holy Spirit! He knew how necessary this was to their success, how essential to their own peace and joy, and how utterly indispensable to their usefulness in His service. Christ's last ante-mortem words to His disciples were in reference to the Holy Spirit. Christ's first post-resurrection message to His followers was the injunction—"Receive ye the Holy Spirit." Christ's final deliverance to His own prior to His exaltation pertained to the receiving of the Holy Spirit. Dear reader, are not you impressed with these wonderful facts? Do they seem new to you? Perhaps your attention has never been cited to these great and vital truths. Would to God they might impress you as they have impressed and agitated many another earnest seeking soul! Jesus is just as eager that you and I should "receive the Holy Spirit." And our need is just as great as that of His disciples in Jerusalem. He is still commanding all believers everywhere, saying, "Receive ye the Holy Spirit"! Martin Luther's translation is superbly sweet, namely, "Take along the Holy Spirit"—as you would take along a guide or a companion on a journey.

Certainly you must be impressed with another fact in connection with this command of Jesus; it is this, namely, that these disciples were still without the Holy Spirit in a very real sense; otherwise there would be no point nor propriety to His words. They had walked, talked and lived with Jesus three years, some of them longer, and yet they had not received the Holy Spirit. If they had received Him, Christ would not now command them to receive what they already possessed. When you have taken your noonday meal it is out-of-place to command you to eat your dinner. They have been so long with Jesus, and yet have not received the Holy Spirit! It is really a startling revelation, and one that today is illustrated in the lives of many, oh, so many church members! Three years with Jesus, but have not received the Holy Spirit! It is truly amazing! During all that time Jesus was "full of the Holy Spirit" and "of the power of the Spirit." Luke 4: 1, 14. Oh, how Jesus must have prayed and yearned for His disciples to "receive the Holy Spirit"! Just so does a pastor, who has received the Holy Spirit, pray and long for everyone of his members to "receive the Holy Spirit,"—the blessed Comforter, the Witness, the Guide, the Teacher, the Commentator, the Paraclete. These disciples were Christians, they were regenerated, they were saved, their names were written in heaven, but they had not received the Holy Spirit. The Spirit was with them, but not in them. (John 14:17). How many Christians today are precisely like them: they are good, well-meaning, sincere, devout, of honest report, but they have not received the Holy Spirit! This is their one great urgent need. Jesus is saying to every such Christian,—one thing is needful, "receive the Holy Spirit."

"He breathed on them, and said, "Receive ye the Holy Spirit." "He breathed on them." Is there not a beautiful intimation in His breathing on them? Did He not mean to suggest how they might receive the Spirit? Receive Him as by inbreathing. Breathe out self, and breathe in the Holy Spirit. The Greek word for Spirit is *Pneuma*, which primarily signifies air, wind, breath. "Jesus breathed on them and said, receive ye the holy Breath." Take the Holy Spirit by inbreathing. Inhale the holy air from heaven. Fill your lungs with the holy, vital, life-giving, exhilarating breath of God! The lungs must be emptied before they can be filled. You must be empty of self before you can be filled with the Holy Spirit. Nothing can be put into a full vessel; only an empty vessel can be filled. As long as you are full of self you can not and will not receive the Holy Spirit. Some people want to receive the

Holy Ghost, but they do not give the Spirit a ghost of a chance. Let self go, let self die, yield, submit, surrender, and you will receive the Holy Spirit.

The command—"Receive ye the Holy Spirit"—not only implies the lack and the need of the disciples, but the possibility of their receiving the Comforter. We may receive the Holy Spirit of God! He is for us. Let us take Him, let us welcome Him, let us inbreathe the blessed Spirit! Have you not lived too long without Him? Receive Him now and thereby honor and glorify Jesus.

The enjoinder—"Receive ye the Holy Spirit"—also implies that the receiving depends upon the will and the exertion of the receiver. "Receive *ye*." The Lord will not thrust His Spirit into your soul anymore than He will put food into your stomach. "Not by might, nor by power" will the Spirit be given. There must be effort on your part. You must do the receiving, the appropriating. You will never have the Holy Spirit unless you receive Him. A lazy, idle, indifferent, opposing, resisting believer will remain devoid of the Holy Spirit. To have, to possess the Holy Spirit, you must receive. This word "receive" is the first and the emphatic word in our Lord's command. May the Spirit of truth accent this word in your ears, in your soul, in your heart! The Holy Spirit is "the Gift of God" (Acts 8:20) to them that obey Him. (Acts 5:32). Now no gift is in your possession or keeping until you receive it. So is it with "the Gift of the Holy Spirit." Acts 2:38. May the "Guide into all truth" lead you at once into this precious truth about receiving the Holy Spirit!

"The disciples and those that were with them" on Easter night did not receive the Holy Spirit, when Jesus breathed upon them. Perhaps they did not understand. They did not receive the Holy Spirit until fifty days afterwards. Forty days after this command they had not received the Spirit, because Jesus then said to them, "Ye shall be baptized with the Holy Spirit not many days hence," and "Ye shall receive power after that the Holy Spirit is come upon you," Acts 1:5 and 8. But on the fiftieth day after this command, on the day of Pentecost, the blessing and power came. "And when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. Praise the Lord, that the day did come when the disciples received the Holy Spirit! It may be a long while ago that you heard the Saviour's voice enjoining you to receive the Holy Spirit. Are you still without the blessed, glorious, indwelling, abiding Comforter? Is it not now time for your Pentecost? Will you have it? Will you not just now look up with the eye of faith, and reach up with the hand of hope and love, and receive the Holy Spirit? Oh, do take Him along. Without Him your heart is so empty, and your life is such a dismal failure. You are so dissatisfied and impotent without Him! Your likeness is given in Revelation 3:13-20. Open your Bible and look at yourself, and see yourself as God sees you. Will you not right now and here go on your knees before God in prayer for the receiving of the Holy Spirit? Do it, do it now, do it in faith, and you will "receive the Gift of the Holy Spirit." Praise God, this is possible for every believer. It is your high privilege, and let not Satan fool or cheat you out of your spiritual birthright! Submit and say, Jesus, I will now receive the Holy Spirit.

Holy Father, I am Thy child. I come to Thee that I may receive Thy Spirit. I am nothing. I now realize as never before how cold my heart is, and how "wretched, and miserable, and poor, and blind, and naked" I am. I see myself as Thou God seest me. Have mercy, O God, and forgive my sins. Empty me of self, my greatest and worst enemy. Deliver me from the slavery and servitude of self. Oh, God! give me now Thy Holy Spirit. My heart is open and bids Him welcome. I do now by faith receive Thee, O Holy Spirit. Lord help me to reckon it done. It is done, blessed be Thy name forevermore! I praise Thee, O Father, for the blessed Comforter! I have received Him. Hallelujah! the Lord God omnipotent reigneth in my heart. Blessed be His name forever and ever. Amen and Amen!

"Jesus, breathe Thy Spirit on me,
Teach me how to breathe in,
Help me pour into Thy bosom
All my life of self and sin.

"I am breathing out my own life,
That I may be filled with Thine;
Letting go my strength and weakness,
Breathing in Thy life divine.

"Breathing out my sinful nature,
Thou hast borne it all for me;
Breathing in Thy cleansing fulness,
Finding all my life in Thee.

"I am breathing out my sorrow,
Breathing out my sin;
I am breathing, breathing, breathing,
All Thy fulness in."

X

FILLED WITH THE HOLY SPIRIT

During the course of the day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated. They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the Holy Spirit. They began to speak in foreign tongues, as the Spirit enabled them to express themselves. Acts 2:1–4.

Philip went down to the city of Samaria and preached Christ unto them: and the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did; for unclean spirits, crying with loud voice, came out of many that were possessed: and many taken with palsies, and that were lame, were healed: and there was great joy in that city. When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Acts 8:5–8, 12. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Spirit. Acts 8: 14–17. Read also Acts 19:1–7.

X

FILLED WITH THE HOLY SPIRIT

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." Ephesians 5:18.

I call attention to three words in my text, namely, "drunk," "filled" and "Spirit." The word "drunk" might be used in both parts of the text, and then it would read: "Be not drunk with wine, wherein is excess; but be drunk with the Spirit." It is possible to have spiritual intoxication, to become exhilarated, hilarious, ecstatic through the presence and power of the Spirit. It was so on Pentecost and hence the disciples were said to be "full of new wine." They were inspired and seemed intoxicated. The effects of wine and of the Spirit may seem alike, but they are widely different. Wine is unto riot. The Spirit is unto revival, newness of life. The word "filled" might be used in both clauses of the text; then it would read—"Be not filled with wine, wherein is excess, but be filled with the Spirit." I consider this the preferable rendering. The word "Spirit" begins with a capital letter and refers to the Third Person of the Trinity. We might insert the word Holy and then the text would read: "Be not filled with wine, wherein is excess; but be filled with the Holy Spirit." That is what is meant.

The admonition—"Be not drunk with wine"—is aimed against the material, carnal, worldly life. A Christian can not be wine-filled and Spirit-filled at the same time." Ye cannot serve God and mammon."

"Be not fashioned according to this world: but be ye transformed by the renewing of your mind." To be filled with wine is not only contrary to Scripture, but, thank God, it is now against the law of this whole country.

Epistle To The Ephesians

My text occurs in the Epistle of Paul to the Christians at Ephesus. The letter is inscribed "to the saints which are at Ephesus." Paul calls those saints by a number of suggestive and complimentary names. Here are some of his designations: "Faithful in Christ Jesus," "Chosen in Jesus Christ," "Predestinated by Jesus Christ," "Accepted in the Beloved," "Sealed with the Holy Spirit," "Quickened with Christ," "Fellow-citizens with the Saints," "Sealed unto the day of redemption," "Children of light," "Members of the body of Christ." From the titles, which Paul applies to them, these Christians seem perfect; but they lacked one thing, as Jesus said to a seeker after eternal life. They lacked the fulness of the Spirit, and hence Paul enjoins them to be filled with the Holy Spirit. Paul prayed that these Ephesian Christians "might be filled with all the fulness of God." Such fulness can only be realized through the incoming and indwelling of the Holy Spirit.

Privilege And Duty To Be Spirit-filled

According to Paul it was the high and gracious privilege of these Christians at Ephesus to be "filled with the Spirit." It is not presumption—it is privilege. To be filled with the Spirit is more than privilege—it is duty. Paul enjoins these Christians to be "filled with the Spirit." It is a command,—"Be filled with the Spirit." Paul speaks in the imperative mood. So likewise it is the right, the prerogative and the duty of all Christians to be filled with the Holy Spirit.

A Precious Possibility

To be filled with the Holy Spirit is a precious possibility. Otherwise Paul would not have commanded it. Accept this as one of the certainties that you can be filled with the Holy Spirit. Christ gave various and undoubted intimations to the same effect. In speaking to the Apostles about the Holy Spirit Jesus said: "He dwelleth with you, and shall be in you." John 14:17. On the day of His resurrection Jesus breathed on His disciples and said—"Receive ye the Holy Spirit." John 20:22. Just before His ascension Jesus renewed the promise of the Holy Spirit and told them to tarry in the City of Jerusalem until they would be endued with power from on high. Luke 24:49. This implied their being filled with the Spirit. Again Jesus said—"Not many days hence and ye shall be baptized with the Holy Spirit." "Ye shall receive power, after that the Holy Spirit is come upon you." Acts 1:5, 8. Were these promises ever fulfilled? Certainly. The disciples obeyed Jesus. They believed and tarried, and prayed, and on the day of Pentecost "they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4.

A Distinct Experience

It does not follow that because you are a Christian you are likewise filled with the Holy Spirit. They are not cause and effect, neither are they identical. Being filled with the Spirit is a distinct Christian experience, as I shall show you presently from the New Testament.

Being filled with the Spirit is something different from conversion; neither is it regeneration. The The Holy Spirit performs the work of regeneration; but Jesus Christ does the baptizing and filling with the Spirit. He is the one who baptizes with the Holy Spirit and imparts the fulness of the Spirit. Jesus said "I will send the Comforter unto you from the Father." John 15:26. John the Baptist prophesied of Jesus when he said: "He that cometh after me shall baptize you with the Holy Spirit, and with fire." Matt. 3:11.

Being filled with the Spirit is not the act of getting religion; it implies the possession of religion already; it is not the act of becoming a Christian; it implies that you already are a Christian. When Paul said—"Be filled with the Spirit"—he addressed people who already were Christians, but not Spirit-filled. It was "saints" that Paul commanded to be "filled with the Spirit." He wanted them to come into a deeper spiritual experience and to attain to a higher degree in their Christian life.

Being filled with the Holy Spirit is a distinct, definite blessing for Christians. Some call it the "second blessing." I do not care for that designation. I can hardly think that to any Christian that is only the "second blessing." It is more likely the hundredth blessing or the thousandth blessing, or the ten thousandth blessing. The Christian, to whom this is only the "second blessing," must be very short on blessings.

I have already said that being "filled with the

Spirit" was a distinct Christian experience. I shall now cite instances from the New Testament to prove this statement.

A Whole Family So Blest

In the gospel of Luke, chapter one, we read of a whole family that was Spirit-filled. They are Zacharias, his wife Elisabeth, and their son, John. Of all of them it is recorded that they were "filled with the Spirit." Here are the records:

"Zacharias was filled with the Holy Spirit." "Elizabeth was filled with the Holy Spirit." "John was filled with the Holy Spirit." Luke 1:15, 41, 67. This was an ideal family. Oh, that all Christian homes might be blessed like that!

Jesus Filled With The Spirit

Jesus received, was filled, and empowered by the Spirit as a definite experience. You know the facts in the case. When Jesus was thirty years old He came to John at the river Jordan to be set apart for His threefold office of prophet, priest, and king. And as He was praying the heaven was opened and the Holy Spirit descended upon Him in a bodily shape like a dove and abode upon Him. Then for the first time it is written of Jesus—"Being full of the Holy Spirit"—"Led by the Spirit"—and "in the power of the Spirit." Then it was that Jesus claimed that an Old Testament prophecy was fulfilled in Him, namely,—"The Spirit of the Lord is upon me." Luke 3:21–23; 4:1, 14, 18.

I believe that the Holy Spirit was with Jesus from His birth; but surely here and now at the Jordan, at His public consecration for His ministry, something took place with Jesus that had not transpired before. The Gospel says it was the anointing, the baptizing, the filling with the Holy Spirit. Surely if Jesus, a holy, sinless man, needed to be filled with the Spirit the Ephesian Christians needed it, you Christians need it. And this blessing is for you and me just as it was for Jesus and the saints at Ephesus.

Apostles And Others Filled With The Spirit

Christ told His apostles to anticipate the baptism with the Holy Spirit. "Not many days hence, and ye shall be baptized with the Holy Spirit." In ten days from the making or renewing of that promise it was fulfilled. On the day of Pentecost they were baptized and filled with the Holy Spirit. Acts 2:4. That was a new experience for them; it brought them the gift of tongues, and power for service, and courage of conviction, and ability in witnessing, and success in soul-winning such as they had never known.

Observe who they were that were baptized and filled with the Spirit on Pentecost. It was the apostles and other believers, including men and women, to the number of about one hundred and twenty. Acts 1:13, 14. Women are mentioned, but only one woman is named and that was "Mary, the mother of Jesus." The Virgin Mary received her baptism with the Holy Spirit on Pentecost. For her and the other Christian women and the apostles this was a unique, distinct, definite, and blessed experience on Pentecost. Had the Virgin Mary, and Peter, and John, and James, and the rest of their company not been Christians until now? Certainly they had been Christians of a sort for several years; but now they have come into a new and higher and more blessed Christian experience,—the baptism and fulness of the Holy Spirit. There is no escape from this conclusion, because here in the Word are the evidence, the testimony, and the facts. These men and women as believers had previously come to Calvary, but now they have come to Pentecost. From this time forth they are fearless for Christ, and powerful in witnessing for Christ as never before.

Peter Re-filled With The Spirit

Shortly after Pentecost Peter and John healed the cripple at the gate called Beautiful. For this they were thrown into prison. When brought out for trial Peter made a bold defense. Then it is recorded —"Peter filled with the Holy Spirit, said unto them, ye rulers of the people, and elders of Israel, . . . be it known unto you that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Acts 4:8–11.

Peter had been filled with the Spirit on Pentecost, but here he has a refilling with the Spirit for this particular need, so that with boldness he might speak for the name of Jesus. A great change has come over Peter. Before Pentecost he was a weak, wabbly Christian, denying his Lord, afraid to own his Master, afraid to stand up for Jesus. What was the matter with Peter? Why was he such a weak Christian? Because he had not been "filled with the Spirit." After Pentecost Peter never again denied Christ, nor did he go as a lame, weak, wabbly Christian; never again did he go back on Jesus. Before Pentecost Peter was afraid of a servant girl who accused him of being a friend of Jesus. He denied it with an oath, saying, "I know not the man." Matt. 26:69–75. Peter was a pretty Christian before Pentecost! There are multitudes like him today,—lame, weak, wabbly Christians. After Pentecost Peter is entirely different; now he fears neither man nor the devil, because he is now filled and empowered by the Holy Spirit. This is the only logical and adequate explanation for Peter's tremendous and delightful reversal. Threats, swords, prisons, chains, fires, crosses, scourgings, stonings had no terrors for "Peter filled with the Holy Spirit."

Peter And John And Company Filled With The Spirit

After Peter and John were released from the magistrate, who gave them a hearing, they went at once to the company of their Christian friends. The things that had occurred were rehearsed by Peter and John. Then the whole company praised God for victory over their enemies, and they fell upon their knees in prayer. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and spake the word of God with boldness." Acts 4:16–31. This was another re-filling with the Spirit.

Stephen Filled With The Spirit

Stephen, one of the seven deacons, and the first Christian martyr, was Spirit-filled. Twice it is recorded of him that he was full of the Holy Spirit. Acts 6:5; 7:55. In Stephen we find the normal condition for a Christian, namely, "full of the Holy Spirit." The same was true of Barnabas. Acts 11:24.

Christians At Samaria Receive The Spirit

Philip, the deacon, became an evangelist. Persecution drove him out of Jerusalem. He went down to the city of Samaria and preached Christ; soon a revival broke out. He was a man endowed with supernatural power; he cast out evil spirits, healed the lame and palsied, and preached the Gospel with great effectiveness. There were many conversions at Samaria. Philip, though only a deacon, baptized his converts; he didn't call in an apostle or bishop to do the baptizing. Now when the apostles in Jerusalem heard of the revival in Samaria they sent Peter and John to inquire into the work and to give encouragement to the evangelist and to the new converts. Peter and John soon made an important discovery, namely, that these Christians at Samaria had not received the Holy Spirit. Then Peter and John prayed for them, and laid their hands on them and "they received the Holy Spirit." These people had been converted and baptized and taken into full membership with the Church; but not one of them had as yet received the Holy Spirit. If any of them had asked for a letter to the Church at Jerusalem, I presume Philip would have dismissed him as a member in good and regular standing in the Church at Samaria. There is where multitudes of church members are today,—Christians after a fashion, but not filled with the Spirit. This incident shows clearly that men and women can be Christians—a sort of Christians—and yet not have the baptism, the fulness, the indwelling and the empowering of the Holy Spirit. Acts 8:5–17.

From the record it appears that all the converts at Samaria, except one, received the Holy Spirit. The one, who did not receive the Spirit was Simon, who had been baptized with water and was very anxious to receive the Holy Spirit. He even offered to pay for the blessing. His motive was impure, unworthy, and Peter told him he could not have the Holy Spirit, because his heart was not right toward God. Acts 8:18–24. Doubtless the same condition prevents some of the baptized people today from receiving the Holy Spirit; their hearts are not right toward God.

The Spirit Received At Baptism

Saul of Tarsus, at his baptism in Damascus, at once received also the Holy Spirit in fulness and power. The Lord Jesus called Ananias and sent him to Saul so that he might be baptized, receive his sight, and be filled with the Holy Spirit. Acts 9:10–18. Ananias instructed Saul concerning baptism with water and baptism with the Spirit, and therefore both took place at the same time. This was unusual, although it might be and should be the ordinary, and would be if converts were prepared to expect baptism with the Spirit at the time of their baptism with water.

Cornelius and his household likewise received the Holy Spirit at the time of their conversion. I consider this the normal way. When people are converted they should at once be told about the Holy Spirit, and be encouraged to receive Him. He is the gift of God for all believers. Acts 10:44–48.

Disciples At Ephesus Become Spirit-filled

On his first visit to Ephesus Paul found a number of disciples who had not received the Holy Spirit. Paul noticed something lacking in those disciples;

they didn't seem right to him, so he asked them,—"Have ye received the Holy Spirit since ye believed?" Imagine his surprise when they said—"We have not so much as heard whether there be any Holy Spirit." Then Paul asked,—"Unto what then were ye baptized?" And they said, "Unto John's baptism." Thereupon Paul instructed them as to Christian baptism. Then they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them the Holy Spirit came on them; and they spake with tongues, and, prophesied. Acts 19:1–7. These disciples were believers and considered themselves Christians, but they had heard nothing and known nothing about the Holy Spirit. Right there is where multitudes of Christians stand today,—good people most of them, believers, church members, without power, and by experience they know nothing about the Holy Spirit. Some may never have heard of the Holy Spirit. They have no vision, no earnestness and no power, no victory, no joy, and there is likely no one to help them, nor to tell them what they need. Their case is pitiful. We need to work and pray for a spread of the knowledge concerning the Holy Spirit.

I want here to insert and answer two important questions:

1. Who is entitled to receive and be filled with the Holy Spirit? It is the birthright of everyone, who has the degree of B.A., which stands here for "Born Again." As soon as any one is "Born Again" he is entitled to be "filled with the Holy Spirit." John 3:3, 5, 7.

2. Do all who receive the Holy Spirit obtain "the

gift of tongues?" That is, are they enabled to speak some language or languages which they had not previously spoken? Recently after my sermon on the Holy Spirit a woman in my audience disagreed with me and said that all who received the Holy Spirit likewise received "the gift of tongues." Her position according to the New Testament is absolutely fallacious. She added that she had been taught that in a Bible Institute. That makes this question still more important. What are the facts? Three and only three instances are given in the New Testament where the baptism with the Spirit is accompanied with "the gift of tongues." They are on Pentecost in Jerusalem, in the home of Cornelius at Caesarea, and with the dozen disciples at Ephesus. Acts 2:4; 10:46; 19:6. Jesus, the Son of God, did not receive "the gift of tongues" when He was baptized with the Holy Spirit. Jesus spoke three languages,—Aramaic, Greek and Hebrew—but He had to learn them. The Christians at Samaria did not receive "the gift of tongues" when they were baptized with the Holy Spirit. Saul of Tarsus did not receive "the gift of tongues" when he was baptized with the Holy Spirit; he became the greatest of the apostles and the world's foremost evangelist, and "the gift of tongues" would have been of great service to him. The first seven deacons were men filled with the Holy Spirit but none of them had "the gift of tongues." It is not true that "the gift of tongues" must accompany the baptism of the Spirit and that only those have the fulness of the Spirit who have "the gift of tongues." All Christians can have the gift of the Holy Spirit whether they receive "the gift of tongues" or not. Suffer neither man nor the devil to persuade you from this truth.

Why Be Filled With The Spirit?

If I can be a Christian without being "filled with the Spirit" why should I seek the fulness of the Spirit? This is desirable and necessary for several reasons:

1. Jesus wants to impart this blessing to you. He has provided for it. You have allowed your pastor to baptize you with water. Jesus wants to baptize you with the Holy Spirit. Would you honor your pastor more than your Saviour?

2. It is the only way to obtain real power, for your Christian life. Jesus said, "Ye shall receive power after that the Holy Spirit is come upon you." Acts 1:8. How often you have sighed and yearned for power to pray, to testify, to serve, to live a more earnest Christian life! "Receive ye the Holy Spirit."

3. It is the secret of a victorious Christian life. Without the presence and indwelling of the Holy Spirit you will have failures right along and a succession of discouragements. Paul is admonishing the Ephesian Christians to live the real, the genuine Christian life. He tells them "to be followers of God," "to walk in love," "to walk circumspectly," "to redeem the time," "to walk as children of light," "to be done with the things of the flesh," "to have no fellowship with the unfruitful works of darkness." How can these Christians obey all these injunctions, how can they come up to such a high ideal? Only by being "filled with the Spirit."

4. It is the only way to produce "the fruit of the

Spirit." What is "the fruit of the Spirit"? Paul tells us: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 6:22, 23. He stops at nine; he might have named others, such as charity, patience, hope, kindness, humility, and godliness. These beautiful fruits can not come without the Holy Spirit, any more than "men gather grapes of thorns, or figs of thistles."

How Can I Become Spirit-filled?

For you to become Spirit-filled several things are necessary:

1. Get empty, unload. Empty yourself of worldly things, and especially of self, make room for the Divine Guest to come in, have a house-cleaning, cast out every idol. Your body is intended to be the temple of the Holy Spirit. I Cor. 3:16, 17.

2. Pray for this blessing. Jesus says that is the way to get the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. Ask the Father for the Holy Spirit. It was as Jesus prayed that He received the fulness of the Spirit. As the apostles and others were praying on Pentecost they received the Holy Spirit. It was during prayer that the Christians at Samaria received the Holy Spirit.

3. There must be obedience. In Acts 5:32 we read,—"The Holy Spirit, whom God hath given to them that obey him." Jesus told His disciples "to tarry in Jerusalem until endued with power from on high." That was the promise of the Holy Spirit. It was their business to obey. To receive the Spirit

there must be obedience to the commands of God and to the inward promptings of the Holy Spirit.

The apostles had a formula for receiving the Holy Spirit. They laid their hands on believers and prayed for them, and the Holy Spirit came upon them. Acts 8:15–18; 19:6. I believe that the Church today would profit greatly by the adoption and practice of that apostolic formula. Most delightful, happifying experiences would come to all, who would do this with faith and sincerity. It is the Lord's will that you should have this blessing. Is it yours? "According to your faith be it unto you."

Making Room

The late Dwight L. Moody was a man full of the Holy Spirit and of power. He has left us these lines:

"I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Spirit will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is full already with something else."

XI

THE FRUIT OF THE SPIRIT

But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunknness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

If we live by the Spirit, by the Spirit let us also walk. Let us not become vainglorious, provoking one another, envying one another. Gal. 5:13–16.

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin. Rom. 7:14–25.

XI

THE FRUIT OF THE SPIRIT

The fruit of the Spirit is love, joy, peace, longsuffering, etc. Gal. 5:22.

There are two levels of life, two planes upon which we may live,—a lower and a higher, a carnal and a spiritual. There are "works of the flesh," and there is "fruit of the Spirit." The one level of life is the fleshly, carnal level; the other level is Spirit, or spiritual; the former is of the "old man," and the latter of the "new man." The one is of the Adamic, depraved, sinful nature, and the other is of the renewed, regenerated nature. There are just these two ways of living,—"in the flesh," or "in the Spirit." The one is to be "carnally-minded," and the other is to be "spiritually-minded." "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God; but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:5–9. The carnal principle, and the spiritual principle are both in the same life. Which shall have the mastery? (Rom. 7:14–24.)

Life's Supreme Purpose

To bear fruit is the supreme purpose of life. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples," John 15:2, 5, 8. Jesus associated this demand for fruitfulness with His wonderful words concerning the Holy Spirit. "I have chosen you and ordained you, that ye should go and bring forth fruit." John 15:16.

"Works" and "Fruits" Different

Works are produced by man. There are also "works of the devil." 1 John 3:8. "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." Fruits are produced by God and by Him only. Man can not produce fruit. He can plant trees and raise fruit, but he can not create or produce fruit; if he could he would never allow his crops to fail. Fruit implies life, and only God can create life. We can manufacture artificial fruit by the use of wax, sugar, or plaster Paris. We can make beautiful imitations, but only imitations, not fruit.

Our supreme duty in life as Christians is to bear fruit. Since we can not make fruit, how can we "bring forth fruit"? For this the Lord has graciously provided. We must be branches of the Vine. To make us branches of the Vine is the creative work of the Holy Spirit. He ingrafts us into Christ and enables us to abide in Christ, and then fruitfulness follows as surely as day follows night, as certainly as summer follows winter, as unfailingly as harvest follows seedtime. Where there is a new heart, a new nature, new life, new ideals "the fruit of the Spirit" will appear.

Many Varieties Of Fruit

The fruits of the Spirit are commonly called Christian graces. There are many different kinds of fruits of the Spirit, and all are produced by the Holy Spirit. Paul enumerates nine fruits of the Spirit. Peter gives us a catalogue of eight. Paul begins with love and Peter concludes with love. Paul's list is as follows: 1. Love. "The fruit of the Spirit is love." Gal. 5:22. Love is a divine entity, it has come from God, who is love. I John 4:8. Love is of God the Holy Spirit. What a wonderful, beautiful thing God has made possible for us alone of His entire earthly creation! "God gave us not a spirit of fear; but of power and love." II Tim. 1:7. This love goes out to our heavenly Father (Matt. 22:37), to our neighbor, to our brethren in Christ (John 13:34; 15:12), and to our enemies. (Luke 6:27–35.) This love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. (Rom. 5:5.)

2. Joy. "The fruit of the Spirit is joy." "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Rom .14:17. Christ's desire for us was joy. "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." John 15:11. "Ask, and ye shall receive, that your joy

may be made full." John 16:24; 17:13. We cannot make ourselves happy. That must come by and through the Holy Spirit. Be a Holy Spirit Christian and you will be a happy Christian.

3. Peace. "The fruit of the Spirit is peace." This peace is inner tranquility. The will of Christ toward us is peace. "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you." John 14:27. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26:3. "We have peace with God through our Lord Jesus Christ." Rom. 5:1. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Phil. 4:7.

4. Longsuffering. "The fruit of the Spirit is longsuffering." This means patience under injuries and trial,—not asserting rights.

5. Gentleness (or kindness). "The fruit of the Spirit is gentleness." It means being kindly disposed towards others: sweetness of disposition, benignity. In II Cor. 6:6 Paul claims longsuffering and kindness come by the Holy Spirit.

6. Goodness. "The fruit of the Spirit is goodness." Kindness in action is the goodness here intended: or beneficence, charity. "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:13.

7. Faith or faithfulness. "The fruit of the Spirit is faith." Faith in God, in His word, in His Son, and in His love for us is wrought by His Spirit in our hearts. Such faith begets fidelity, trustworthiness.

8. Meekness. "The fruit of the Spirit is meekness." This means mildness as opposed to anger and passionateness: it also implies submissiveness to God. It brings the heart to say—"Thy will, not mine, be done."

9. Temperance or self-control. "The fruit of the Spirit is temperance." The word temperance has now a restricted application; it relates chiefly and almost entirely to abstinence from strong drink. But here the word temperance implies a control over all evil propensities. This control is not by the power of sinful self, but by the help of the Holy Spirit.

Peter gives us his catalogue of the fruits of the Spirit, when he says: "Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (or love)." II Pet. 1:5–11.

The Test Of Our Profession

Why does an orchardist have trees of apples, peach, pear, plum and cherry? To bear fruit. The reason is very obvious. For precisely the same reason the Lord allows you to be a branch in the Vine—to bear fruit. The fruit, which you bring forth, glorifies God, and proves that you are genuine. "By their fruits ye shall know them." If the planted and nurtured tree is fruitless, the farmer will say—"Cut it down, why cumbereth it the ground." The barren fig-tree, because of its pretense and sterility, was very displeasing to its owner and provoked a curse upon itself.

There is great diversity in fruitbearing. Not in the same order nor in the same degree do these fruits come in all Christians. Some bear more and others less. Jesus said it would be so. With some Christians faith is first: with others love is first, and with others hope is first. This fruit-growing is the work of a lifetime. In a very true sense it is the work and process of sanctification. In old age a believer still bears fruit. Some years ago I ate fruit from a pear tree that had been bearing fruit more than one hundred years. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." Psa. 92:12–14. It is said of the beloved disciple John, that when he was a centenarian, he was carried into the meetings of the saints and that he smiled upon them giving this paternal counsel—"My little children, love one another, and so fulfil the commandment."

Nothing seems easier than bearing fruit. Take the grape vine as an illustration. The vine furnishes the life and substance: the branches just permit the sap to run, and then leaves appear, the blossoms come, and the luscious fruit hangs on the branches. There is only one condition of fruitfulness, and that is that the branch abide in the vine. The most famous grape vine in the world is at Hampton Court Palace; its age is 180 years: it is of the black Hamburg variety: each year from 2500 to 3000 large clusters adorn that great vine, which has produced more than eighty thousand tons of fruit. How great is the potentiality of a single seed! Infinitely greater are the possibilities of a single human life as a branch in fruitful union with the Vine.

No Law Against Fruitfulness

Against "the works of the flesh" there are laws, but against "the fruit of the Spirit" there is not a solitary law. You can bear all the fruit you want; you can bring forth all the love, faith, hope, charity, and temperance possible and you will not break any law nor violate any principle. A farmer has laws against weeds, briars, and thistles; but against corn, cotton, wheat, hay, potatoes and fruit he has no laws: they are welcome and profitable. Just so with our Lord fruit is acceptable and by it He is honored and glorified. "Whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Gal. 6:7, 8. "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." Sow an evil thought and reap an evil act; sow an evil act and reap an evil habit; sow an evil habit and reap an evil character; sow an evil character and reap an evil destiny. Sow a good thought and reap a good act; sow a good act and reap a good habit; sow a good habit and reap a good character; sow a good character and reap a good destiny. "The workers of iniquity shall go away into eternal punishment; but the righteous into eternal life." (Matt. 25:46.)

"O Holy Ghost, Thy people bless
Who long to feel Thy might,
And fain would grow in holiness
As children of the light.

"To Thee we bring, who art the Lord,
Ourselves to be Thy throne;
Let ev'ry thought, and deed, and word
Thy pure dominion own.

"O Holy Ghost, of sevenfold might,
All graces come from Thee;
Grant us to know and serve aright
One God in Person Three."

XII

BLASPHEMY AGAINST THE HOLY SPIRIT

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6:4–6. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. 10:26–29. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. Heb. 12:14–17.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. 1 John 5:16, 17.

XII

BLASPHEMY AGAINST THE HOLY SPIRIT

Men will be forgiven any sin or blasphemy, but they will not be forgiven for blaspheming the Spirit. Whoever says a word against the Son of man will be forgiven, but whoever speaks against the Holy Spirit will never be forgiven, neither in this world nor in the world to come. Matt. 12:31, 32.

I tell you truly, the sons of men shall be forgiven all their sins, but whoever blasphemes against the Holy Spirit is never forgiven, he is guilty of an eternal sin. Mark 3:28, 29.

Everyone also who says a word against the Son of man will be forgiven for it, but he who blasphemes against the Holy Spirit will never be forgiven. Luke 12:10.

It is noteworthy that John in his gospel makes no mention of the irremissible sin; but he may refer to this sin and likely does in his epistle, where he writes of a "deadly sin," "a sin unto death." 1 John 5:16, 17.

Paul must be thinking of this unpardonable sin when he writes of some who can not be renewed unto repentance. Hebrews 6:4–6; 10:26–29; 12:15–17.

The words of Jesus concerning blasphemy against the Holy Spirit are the most solemn words that He ever uttered. There are many sins that will never be forgiven, because they are not confessed; but here is a sin that can not be forgiven, neither in this world nor in that which is to come. It is an unforgivable sin, an irremissible sin, an eternal sin. It is a sin that neither the Father God, nor the Son God will ever forgive. It is a sin against the Spirit God. Jesus says very plainly "he who blasphemes against the Holy Spirit will never be forgiven."

When Jesus says, "neither in this world nor in the world to come," does He imply or intimate that some sins or any sins can or will be forgiven in the next world? Does this saying of Jesus justify belief in probation after death? Does it warrant the theory of purgatory? By no means. What Jesus wants us to understand is the awfulness of this sin, and that if any sins could be forgiven in the next world that this sin against the Spirit could not be forgiven in the eternal word nor throughout the endless ages of eternity. What a sad, solemn, dreadful thought! No forgiveness! Can not be forgiven! Here is a sin that makes eternal punishment a necessity.

To appreciate and understand these solemn words of Jesus we must recall the occasion for them. The Divine Healer is in Capernaum and has just made whole a man who had three afflictions. "Then was there brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed. But the Pharisees said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Matt. 12:22–24. Jesus replied to their wicked thoughts and unreasonable calumny, saying, "How can Satan cast out Satan? If a kingdom be divided against itself that kingdom can not stand. And if a house be divided against itself, that house can not stand. And if Satan rise up against himself, and be divided, he can not stand, but hath an end." Mark 3:23–26. Thereupon Jesus uttered the solemn warnings of my text and called attention to a sin which He declared eternal and unforgivable.

Jesus does not charge, that these Pharisaical highbrows and ungodly sinners had already committed the irremissible sin, but he certainly intimates that they are perilously close to it and that another step may plunge them into helpless and hopeless despair.

Jesus tells his false accusers, these hypocritical enemies that sins against God the Father can be forgiven, and that blasphemies against himself can be forgiven, but that there is a sin against the Holy Spirit which is eternal and unpardonable. Hence the solemn words of my text, declaring there is a sin which can never be forgiven, a sin that is eternal, and will not be pardoned. What is this sin?

The opinions of some eminent scholars will be of interest here. Origen, one of the Church fathers, said:—"The denial of the divinity of Christ is the unpardonable sin." But Jesus said sins, even blasphemies against the Son could be forgiven. Denial of the deity of Jesus Christ is a heinous, horrible sin, but that is not the irremissible sin.

Chrysostom, another of the Church fathers, said:—"Ascribing to Satan the miraculous works of Christ is the unpardonable sin." That is what the enemies were doing, but I do not understand Christ to allege that they had committed the eternal sin. And would not that also be a sin against Christ, and therefore pardonable?

Augustine said:—"Obstinate resistance to the influence of the Holy Spirit all the life long is the unpardonable sin." That would be a fairly good definition with the omission of the phrase "all the life long." Jesus Christ implies that a single act, yea, a word may be the unpardonable sin. And it does not take "all the life long" to commit an act or to speak a word.

In a recent sermon a very able and evangelical minister in Philadelphia said:—"The unpardonable sin is no single act of transgression, but the evil state of a man's heart, his long jojurney in evil that has brought him to that fearful condition." He makes a hardened sinful state the unpardonable sin. That, however, according to my text is not the sin itself; that is the result of the sin.

We must bring our inquiry to the "Teacher come from God." Except for Him we would not know that there is an unpardonable sin. What does He say about it? Here are His exact words:—"Whoever blasphemes against the Holy Spirit is never forgiven: he is guilty of an eternal sin." Mark 3:29. "Whoever speaks against the Holy Spirit will never be forgiven." Matt. 12:32. From these words of Jesus it is clear that the unpardonable sin is not a sin against God the Father, nor against God the Son, but a certain sin against God the Holy Spirit, and Christ calls it blasphemy against the Spirit.

Now arises the question, What is blasphemy? It is evil or profane speaking of God, to speak in an impious or irreverent manner of God, to utter revilings against God or sacred things, to speak in profane language or to use profane oaths or impious revilings; derogating from God's power, or claiming his attributes; the expression of defiant impiety and irreverence against God or things held sacred. In the Roman Catholic Church irreverent language applied to the Virgin Mary or to other saints is held to be blasphemy. We might not consider that blasphemy, but it is surely a horrible offense against decency and all sense of propriety and the exponent of fearful depravity. Blackstone, the eminent English authority, says of blasphemy:—"An offense against God and religion, either by impiously denying the Almighty, his existence, or providence; or by contumelious reproaches of Jesus Christ; or by profanely scoffing at Holy Scripture, or exposing it to contempt and ridicule." In United States law "blasphemy is an indictable offense which consists in wantonly and maliciously reviling God and the Christian religion."

We are all sadly familiar with blasphemy. We must hear it frequently on the streets and elsewhere in the vile oaths and curses which are uttered against God and against our Saviour. Profane swearing, taking in vain the name of God is blasphemy. If such evil, wicked, shameless speaking were directed at and against the Holy Spirit it would constitute "blasphemy against the Spirit." If wicked people knew about the Spirit as they do about the Father and the Son we would no doubt hear the reviling of the Holy Spirit.

In our thought and study we have now come to know definitely that, the unpardonable sin is blaspheming the Holy Spirit. A natural and interesting inquiry is this—why is this sin eternal, unforgivable? I shall endeavor to answer this question, first negatively, and secondly positively: 1. My negative answer will be by asking four questions, namely:—1. Is the Holy Spirit superior to the Father and the Son? No, not according to Scripture. But you have said blasphemies against the Father and blasphemies against the Son are pardonable. Does not that exalt the Spirit above the other two Divine Persons? No. 2. Is this sin against the Holy Spirit too great and awful for God's mercy? No, the "wideness in God's mercy, like the wideness of the sea" is sufficient for all sin and guilt, but the one who has committed this terrible obliquity does not apply for this healing balm, this redeeming grace. 3. Is not the blood of the Lamb adequate to cleanse from every sin and from all iniquity? Yes, "there is plentiful redemption in the blood that has been shed." "And sinners plunged beneath that flood lose all their guilty stains." But alas! the one guilty of blaspheming the Spirit does not seek to be washed and to be made whiter than snow. 4. Can not the Holy Spirit renew every sinful heart? Yes, but the offender who has spoken against the Spirit, reviled the Spirit, has been deserted by the insulted, repelled, grieved Spirit, and is therefore "without God and without hope."

2. Why can not blasphemy against the Holy Spirit be forgiven? I will now answer this inquiry in a positive way. There are three essentials or requisites to the forgiveness of sin: 1. It must be confessed. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"My guilt, my shame, I all confess,
I have no hope nor plea
But Jesus' blood and righteousness;
Be mericful to me."—Raffles.

2. Sin must be repented of. Repentance involves three things. There must be a sincere, heartfelt sorrow for sin. There must be a dislike for, a hatred

of sin. There must be a forsaking, a giving up of sin. These are the component parts of true repentance. 3. There must be faith in Jesus Christ, embracing Him as Saviour and Lord.

> "I lay my sins on Jesus,
>   The spotless Lamb of God;
> He bears them all, and frees us
>   From the accursed load:
> I bring my guilt to Jesus,
>   To wash my crimson stains
> White in His blood most precious,
>   Till not a spot remains."—H. Bonar.

If confession, repentance, and faith secure forgiveness, why does not the blasphemer against the Holy Spirit exercise himself in these graces and perform these good works? These good works are all begotten by the Holy Spirit. He who has reviled the Holy Spirit has no Holy Spirit to help him. He has repelled and driven away the Holy Spirit who alone convicts, converts, and leads to Jesus. He is undone, forsaken, hopeless! God is not unwilling nor incapable of forgiving, but the sinner himself has made it impossible.

The one guilty of the eternal sin is like a man who has determined upon self-murder. He selects a tall forest tree as the scene of his awful tragedy. He puts a saw in his belt and scales the tree; he climbs up a hundred or more feet, moves out on a limb, reaches to his belt, takes the saw in hand and begins to saw off the limb between himself and the trunk of the tree. What will happen to him when he saws off that limb? He will drop down into death and destruction. He is doomed, he cuts himself off from the sources of life: even so is the soul that reviles, blasphemes the Holy Spirit; he has cut the line that carries the current of life from the Holy Spirit to his immortal soul. It is the suicide, not of the body, but of the soul made originally in the image and likeness of God.

What a terrible, awful thing is sin! It is like a stream of water, small in its beginning, then enlarging continually in its onward flow toward the ocean; at first easily managed and controlled, but after a while becoming large, deep, strong and unmanagable; so sin in its continuance and growth becomes a mighty torrent, overwhelming, uncontrollable, like Niagara sweeping everything in its course over the precipice. Such potentiality is in any sin, in every sin, and unless dealt with by God Almighty will hurl the soul into doom eternal! Is it any wonder that our Father God lovingly pleads and entreats, saying, "Oh, do not this abominable thing, which I hate!" Jer. 44:4. The name of that abominable thing is SIN.

There are some good people, Christian persons, who have a fear or feeling that they have committed the unpardonable sin, but can not recall that they have done any one wicked thing that might be called irremissible. Nevertheless they worry and are very uncomfortable. I shall here cite some examples of this type. Such people can be helped. The fact of their worrying about it, is a sure evidence that they have not committed the unpardonable sin; because those who are really guilty of this enormity do not worry at all; they are indifferent to the gravity of their condition.

A Christian woman in Boston, Mass., feared she had blasphemed against the Holy Spirit, but could not say when or where. She confided her troubled state of mind to some of her lady friends, who tried to take her out of this grievious nerve-racking condition. She insisted that she was not mistaken. One of her friends asked—Does your niece still live with you; is she a Christian? When these questions were answered her friend said—Would it not be terrible if your niece would commit this sin too? Don't you think you should pray for her, and try to get her to become a Christian? She promised to make an effort. She got her niece into Sunday School and into Church membership, and was happy. Her fears vanished and she said—"No, I had not committed the unpardonable sin, I had only lost the joy of my salvation." May it not be that many of our church members, who are careless, indifferent, backsliding, worldly have lost the joy of salvation, if they ever had it? David once lost the joy of his salvation. He was guilty of two heinous sins. We have his confession and contrition in Psalm fifty-one. I marvel that he ever recovered the joy of salvation. He prayed fervently—"O God, restore unto me the joy of thy salvation!" It was restored to him and he kept it from that time forth.

Rev. Dr. Champion, many years pastor at Litchfield, Conn., thought he had sinned away his day of grace and was going to hell. He was now old and melancholy. No one could dissuade him from his fearful frame of mind. Finally he decided, that if it was God's will, he was willing to go to hell, but that when he got there "he would open a prayermeeting." That proved clearly that he had not committed the unpardonable sin. Prayermeetings are not wanted, nor allowed in hell. Even some church members don't care for them.

In Columbia county, Pa., I met a dear old man who was miserable and weeping, because he feared he had on his soul the guilt of this unforgivable sin. After a look into God's word, conversation, and prayer he came out of that bondage into his rightful Christian liberty.

A most notable illustration is that of John Bunyan, author of the immortal allegory. He feared himself guilty of the eternal sin. The devil tempted him to sell and part with Christ. He resisted, but was overcome, and he felt that he had fallen into great guilt and he was in fearful despair. He was as one bound and shut up unto the judgment to come. For two years he had the expectation of damnation, save some few moments of relief. One morning the devil was not on the alert and suddenly this sentence rushed into the soul of Bunyan—"The blood of Christ remits all guilt." Instantly Bunyan took a stand for Christ and this word took hold upon him—"The blood of Jesus Christ his Son cleanseth us from all sin." Then came peace and joy and the author of "Pilgrim's Progress" realized he had not done the damnable deed.

When we turn to the black page where guilt is recorded we find a very different story. Those who are guilty of this sin against the Holy Spirit are devoid of care, fear, or concern; they are hardened, unfeeling, indifferent, and desire no spiritual ministrations.

Ananias and Sapphira, husband and wife, members of church in Jerusalem, are striking examples of sinning against the Holy Spirit. Acts 5:1–11.

They were hypocrites, practiced deception, and lied to the Holy Spirit, and for their sin were struck dead on the spot in the presence of the whole congregation. Their sin was not a state, but a single act, not a long journey in evil, but a single transgression. If they had lived after committing their sin a state of hardness of heart would have developed and they would have had continued resistance to the Spirit, and a long journey in evil. Death came immediately after their commission of sin; there was no time to confess and to repent, and so their sin was unforgivable. Why they were dealt with in such a summary manner is a difficult question. I can think of a reason for it. The Church had just been organized, and if this gross offense, glaring sin, public lying had gone unpunished it might have disrupted the Christian Church at its very beginning. The punishment, though so severe, had a wholesome effect and saved the Church. We read—"And great fear came upon all the church, and upon as many as heard these things." "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:11 and 14.

"The wages of sin is death." A man in London was told by his physician to give up sin or he would go blind. The man said—"I can't give up my sin." He went blind in three months. Yes, you can persist in sin and reap its terrible consequences. Samson kept on in sin until he was blind and until his sin brought him death.

I was invited by a resident pastor to visit with him the most notorious sinner in all that section of country. I was told in advance that this wicked man was very blasphemous in his language, and a generally vile sinner, and that he claimed to have sinned away his day of grace. We called without invitation in the hope and prayer that we might be of service and possibly lead him to Jesus. The look on his face was strange, hard, inhuman, demoniacal. Scripture reading and prayer were proposed by us, but stoutly refused by him, saying it did him no good, he didn't care for it, that he had "sinned away his day of grace." He relented and said that if we wanted Scripture and prayer for our own sakes we might have them, but that he didn't care for any, that it did him no good. He repeatedly declared that he had "sinned away his day of grace." We had worship with him and plead with him to look to Jesus; all was to no effect; he was utterly given over to sin. He lived a score or more years in that hardened sinful state, growing worse with the passing of the years. I learned one important lesson, namely, that it is not true that "as long as there is life there is hope." It may be true of the body, but it is not true of the soul. For many, many years before his death that man was "without God and without hope."

The most remarkabble instance on record, relative to this unpardonable sin, was in the life and career of a Mr. Pope, of Bolton, England. He had been a member of church and an official in the church, but fell away from grace and into grievous sinfulness. The last utterances of this notorious backslider tell the story:—"I have no contrition. I can not repent. I know that my day of grace has passed. I have rejected and denied Christ, and He has cast me off forever. I have no desire to receive any blessing at the hands of God. I have quenched the Holy Ghost. It is all over with me forever. Burning mountains fall on me and cover me. I have done the damnable deed. I will not have salvation at the hands of God. I long to be in hell. I have crucified the Son of God, and counted the blood of the atonement an unholy thing. I have committed blasphemy against the Holy Ghost. I have no willingness nor desire to be saved. I am most content when I am cursing, for it gives me ease. I despise and hate prayer. I want none for my soul."

In view of the foregong reflections and most solemn considerations we shall do well to heed three words of counsel:—

1. Be very careful how you treat the Holy Spirit. The New Testament points out five sins against the Holy Spirit: 1. "Resist not the Holy Spirit." (Acts 7:51). 2. "Grieve not the Holy Spirit of God." (Eph. 4:30). 3. Quench not the Spirit." (I Thess. 5:19). 4. "Speak not against the Holy Spirit." (Matt. 12:32). 5. "Blaspheme not against the Holy Spirit." (Mark 3:29).

2. Practice self-examination. Ask yourself questions like these:—Do I like to read the Bible? Do I like to hear the preaching of the gospel? Do I love the Lord's Day? Do I love the house of God? Do I love prayer? Do I enjoy the psalms and hymns of Zion? Do I delight in the law of God? Do I love the holy Sacrament of the body and blood of Christ? If you can honestly and truthfully answer these questions in the affirmative, then be assured it is well with your soul, and that you are sealed with the Holy Spirit unto life everlasting. If you can not answer these and similar questions in the affirmative, then your profession is hollow, you are treading close to

the precipice, you are near the falls, you are on the brink of an active volcano. Be warned, be admonished, be entreated, face about before utter spiritual ruin overtakes you! "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? I Peter 4:17, 18.

3. Keep praying the prayer of David when he supplicated — "O God, take not thy Holy Spirit from me!" Psalm 51:11. One night after this sermon a boy of twelve came to me on the platform and said—"I took notes of your sermon, but I didn't get that prayer of David: would you please repeat it, so I may write it down." I said this is the prayer—"O God, take not thy Holy Spirit from me." He wrote it down and with a smile said—"I thank you." The Bible says—"A little child shall lead them." May the beautiful example of that earnest lad lead and bless us.

You may have sinned grievously and often. You may have blasphemed the Father. You may have reviled and cursed the Son. But if you are sorry, and repent, and give up your sin you can be forgiven and saved. Do it now! It is not too soon. Tomorrow may be forever too late. "Behold, now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

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